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ABSTRACT

This selective annotated bibliography reflects a rich history of cultural, racial, and ethnic diversity that should be expressed through multicultural education in U.S. schools. It describes 115 books, journal articles, and reports concerned with issues related to multiculturalism and global studies at all educational levels. Entries, published from 1977 through 1988, are grouped according to the following headings: (1) cultural pluralism; (2) multicultural and ethnic studies for Hispanic American, African American, Asian American, and Native American groups; (3) multicultural education; (4) international studies; and (5) miscellaneous. For each citation, the authors, publication date, title, publication source, and a descriptive abstract are provided. Document numbers from the Educational Resources Information Center (ERIC) are given when available. (SLD)

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A SELECTIVE BIBLIOGRAPHY UPDATE ON MULTICULTURAL EDUCATION

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AUTHORS Caliguri, Joseph P. and Krueger, Jack P.

TITLE A Selective Bibliography Update on Multicultural Education

DESCRIPTORS Cultural Pluralism; Multicultural Education; Multiethnic Education; Global Education; Ethnic Studies; Educational Equity; Cultural Diversity; International Studies

ABSTRACT

The focus of this bibliography is to present selective information as an initial reference for developing an increased understanding of the issues related to multiculturalism and global studies. Recently, an expanding educational awareness has emerged about the significance of multiculturalism as well as a growing global consciousness about understanding the realities of an interdependent world. The concept of cultural pluralism as an advocacy for majority and minority groups in American society in regard to encouraging application of democratic principles and practices of citizenship is debated by researchers and practitioners in the context of the issues of racism, alienation, social and economic justice, and equity.

Further, multicultural and ethnic studies expound on these issues and the significance of these cultures for their contributions to American life. This bibliography, though boundarized in terms of selective information, still reflects a rich history of cultural, ethnic, and racial diversity that needs development, re-alignment, and implementation through a multicultural curriculum for American schools to broaden understandings of cultures and cultural diversity by American youth and adults in the 1990s.

INTRODUCTION

A democratic version of the meaning of culture refers to ways in which different groups of people organize their daily lives within national or ethnic groups, urban neighborhoods, organizations, and other settings. In this sense, we are and have been a multicultural society. Recently, there has been an expanding educational awareness of the importance of multiculturalism and a growing global consciousness about understanding the realities of an inter-dependent world.

On this note, our task for national survival is to increase active experiences for children, youth, and adults in the practice of citizenship utilizing the core values of our American society, especially in reference to decreasing the alienation of an immense diversity of majority and non-majority cultures. Put in a more interpretive context, Horace M. Kallen, considered as the father of cultural pluralism as a social philosophy, argued that America should be viewed as a "democracy of nationalities," each cooperating in the common political commonwealth but each seeking cultural self realization by developing its own emotional, aesthetic, and intellectual life.

The mission of education then is to provide all students with compatible equity and excellence goals for a quality education to enable them to function effectively in an interdependent, multiethnic, multicultural world. In this setting, the issues of educational equity in regard to discriminatory belief systems or stereotypes about diverse groups in American society continues to be challenging to the development of commitment to the basic values of a democratic society. We have a rich history of cultural, ethnic, and racial diversity that needs development, re-alignment, and implementation through a multicultural curriculum to broaden understandings of cultures and cultural diversity by youth and adults alike in the 1990's.

In that context, this bibliography can serve educators and others as an initial reference for developing a better understanding of the issues related to multiculturalism and global studies.

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Bibliography

Cultural Pluralism

Cram, R. H. (1985). Cultural Pluralism and Christian Education: Laura Thompson's Design for Anthropology and Its Use in Christian Education with Ethnic Groups (Theology), Dissertation Abstracts International, 46(6), 1580. (University Microfilms No. ADG85-17385. 8512)

The three basic hypotheses of this research were: (1) anthropology is a valid disciplinary category in theological research, (2) every cultural group is an autonomous and expressive example of the genius of the human component within the limits of its total effective environment, and (3) Laura Thompson's design for a multi-disciplinary approach to anthropological understanding is promising for the Christian education curriculum theorist concerned with cultural factors.

The method of this research was composed of eight basic steps: (1) Thompson's design for multi-disciplinary anthropology was critically described by tracing the historical developments in anthropology that led to her work; (2) the insights of other educators and behavioral scientists were critically discussed regarding Thompson's model; (3) Thompson's model was revised in light of the above data, and in light of theological issues; (4) a theory of culturally specific curricular patterns of teaching and learning was drawn from Thompson's reconstructed model; (5) a general theory of Christian education curriculum that was considered to contain the essential elements for the culturally pluralistic context was stated and critically discussed; (6) guided by Thompson's revised model, principles that may be laid down for cultural specificity in Christian education teaching and learning were defined and examined; (7) selected urban children were examined in context from the perspective of Thompson's revised model; and (8) the manner in which a theory of Christian education curriculum in cultural context may take form was discussed.

Guided by a theological understanding of God's work of reconciliation in Jesus Christ, it was concluded that Christian education curriculum theory and practice that seeks to take culturally specific curricular patterns of teaching and learning into account may be guided and informed by Thompson's revised model. This framework may provide Christian education curriculum theorists and designers with a perspective that will guide them in the process of taking aspects of ethnicity into account in a manner that is sound both educationally and theologically. The result is a rendition of the curriculum for Christian education whereby the curriculum is informed by, and grows out of, the teaching and learning experience as it occurs in the total effective environment.

Dyer, E. R., Comp. & Hannigan, J. A., Ed. (1978). "Cultural Pluralism and Children's Media. School Media Centers: Focus on Trends and Issues No. 1." (ERIC No. ED182059)

Ethnic traditions and the search for a cultural identity constitute strong forces in contemporary American society. The school media center has an important role in smoothing the societal transition from a "melting pot" ideal to a multi-cultural philosophy, for collections of culturally pluralistic materials and services can create bridges of understanding with the society. This document addresses the specific client needs, programs, and materials for four cultural or

ethnic groups. The chapter on American Indians states that librarians must avoid materials that perpetuate stereotypes and misinformation. It recommends that media specialists request assistance from Indian librarians in selecting programs and materials that realistically portray the historical and contemporary experience of the American Indian people. The chapter on Afro-American heritage in children's materials cites the need for a variety of settings, occupations, situations, and characters as vitally important. The section on Asian-Americans in literature addresses such issues as syncretism and cultural pluralism, library programs, and Asian images in literature. The final chapter is concerned with the role of the media centers in bilingual education. Focusing on the acquisition of materials for Spanish-speaking children, it seeks to make librarians aware of the diversity of materials available and of some of the myths surrounding selection of Spanish language materials.

Dessauer, J. P. (1986, Fall). Cultural Pluralism and the Book World. Book Research Quarterly, 2(3), 3-6.

Despite the US's tradition of cultural pluralism, a cultural prejudice exists among elites, who denigrate those lacking the "right" background, education, or upbringing. The cultural consequences of such prejudices are examined, with focus on the world of books. Elitism by book people-authors, editors, booksellers, educators, librarians, and reviewers-can be fatal to works that fail to satisfy its standards for literary/artistic creation. It is argued that any work of art derives its value from the human service it is capable of performing, and an "art for art's sake" persuasion obscures a work's educational, scholarly, and professional potential. A general medium cannot ignore its cultural responsibilities to the popular audience.

Gittler, J. B. (1986). Cultural Pluralism Re-Examined: A Social Cognitive Approach to Racial and Ethnic Conflict Resolution. International Sociological Association (ISA), 4493.

It is contended that contemporary societies are more compatible with cultural and ethnic pluralism than with cultural assimilation and amalgamation; however, cultural pluralism fails to provide an integrative design for the diversity of group life. An alternative theory-humanocentrism-is proposed and described, which involves the tendency for humans to know, feel, and act together around common values and symbols while simultaneously identifying themselves with, and remaining part of, sets of different symbols and values. The implications of the humanocentric concept for education in multiracial and multiethnic societies are delineated, and cross-cultural illustrations are given for incorporating this concept in educational curricula.

Greenbaum, W. N. (1978). The Idea of Cultural Pluralism in the United States, 1915-1975. Dissertation Abstracts International, 42(8), 3771. (University Microfilms No. ADG81-27150. 0000)

The purpose of this book is to clarify and refine what is meant by cultural pluralism. The author suggests the term has remained vague since its introduc-

tion some sixty years ago because the realities of "assimilation" were so powerful that more precise interest in pluralism seemed unwarranted.

Chapter One explores ways the term cultural pluralism is most often inaccurately used. First it is suggested there is a need for a normative concept of cultural pluralism with substantial autonomy from the realities of assimilation and diversity in the culture. Second, the equation of cultural pluralism with ethnic diversity is criticized. The author suggests that ethnic diversity is only one category of cultural diversity, and further that notions of ethnic diversity as parochial and divisive must be reconsidered due to changes in the social context in which recent ethnic revivals have occurred. Third, the relationship of cultural pluralism to political pluralism is examined, indicating that while cultural groups may often be organized more for the sake of politics than culture, there may be exceptions. Furthermore, the author contrasts writings of cultural pluralists, who have shown relatively little interest in inequality.

Chapter Two considers psychological and philosophical conceptions of pluralism which are generally neglected in debates and cultural pluralism. Beginning with the work of William James, the author argues there is a creative tradition of pluralism to be placed alongside the tradition in which it is seen as parochial and atavistic. Historical data is used to suggest that America's Protestant rational-scientific universalism cannot be universal because it relies on the imposition of one set of cultural standards on many diverse cultures. By contrast, the work of James, Henry Alonzo Myers and Robert Neville, shows that a pluralistic psychological, social and philosophical stance has the potential to be truly democratic and universal. Unity must be based on vigorous respect for diversity, rather than on the elimination of diversity.

In the third chapter the concept of cultural pluralism is explored for its implications for individualism, group life and the pursuit of equality. The writings of pluralists show they did not intend to create groups in antagonism with individuality but in support of it. Given that American culture tends to make individuals insecure as often as it helps them become creative and fully developed, it is suggested strengthening primary group ties could help strengthen individuals. The author is emphatic, however, that we should move away from the model of the isolated Western ego and toward a more socially connected definition of individual strength.

The concluding chapter considers various macro-visions of what American society would be like if cultural pluralism were to become the prevailing model for socialization, the culture and the social structure. The author reviews and contrasts the pluralistic visions of Horace Kallen, Isaac Berkson, and other authors. He indicates that many such writers have concluded their writings with calls for simultaneous respect for unity and diversity. These calls for balancing unity with diversity are seen as too moderate because they deny the great power of mainstream forces to inhibit primary group relationships. Finally, he suggests that while the opportunity for creative bicultural relationships moving between the mainstream and minority groups is much greater now than earlier, such relationships will not be adequate unless there are some situations in which members of diverse minority groups have the power to define their own purposes and run their own institutions.

Howell, G. D. (1981). Cultural Pluralism and Social Unity: History and Issues. (ERIC No. ED209413)

America's social order represents a history of conflict between the forces of unity and pluralism. The prevailing ideology of the evolving multi-group society has been assimilation or integration with the eventual loss of separate identity for component minority groups. Since the 1960s, however, separatism and individualism have become the most powerful sentiments expressed by minority groups. Although cultural pluralism promotes socioeconomic improvement (via legislation) and psychological grains for minority members, the problems of fragmentation and extreme competition between component minority groups could have negative consequences for society as a whole. Therefore, cultural pluralism seems to present as many problems to the society as assimilation and integration.

Ishisaka, A. H. & Takagi, C. Y. (1981, Winter). Toward Professional Pluralism: The Pacific/Asian-American Case. Journal of Education for Social Work, 17(1), 44-52.

Trends in the social work education of Pacific/Asian-American (P/AA) students, distribution of P/AA faculty, P/AA immigration into the United States are reviewed, and means for improving training programs to provide better equipped social workers are discussed. Three curriculum approaches are outlined.

Kornbluh, A. T. (1988). The Bowl of Promise: Cincinnati Social Welfare Planners, Cultural Pluralism and the Metropolitan Community, 1911-1952 (Ohio). Dissertation Abstracts International, 49(8), 2366. (University Microfilms No. ADG88-22797. 8902)

This dissertation is about the catching on of the idea of cultural pluralism in America and some of its consequences for social welfare planning and practice. It explores how "comprehensive" metropolitan social welfare planners in the first half of the twentieth century defined Cincinnati and the needs of the city's residents, and provided programs and agencies to meet those needs. Two distinct but connected conceptions characterized this era of social welfare planning. First, these planners sought to organize a system which would provide services to all groups in the community and to provide those services on the basis of group membership. In this way the Council on Social Agencies promoted the development of "separate but equal" social welfare services. Second, at the same time that it established this racially segregated work, the Council on Social Agencies planners developed specific programs and organizations to build understanding and goodwill among the city's various racial, ethnic, and religious groups. The CSA organized educational programs and civic celebrations, such as annual interracial and interreligious dinners, to demonstrate the normality of ethnic, racial and religious diversity in the metropolis.

This dissertation examines the role of social welfare agencies in the interracial movement and social welfare planning with a special emphasis on planning for the black community. Part One describes the Interracial Movement of the 1920s, 30s, and 40s, which consisted of attempts by social welfare workers--sociologists, anthropologists, social workers, members of Protestant missionary societies, and

club women--to engineer "community" by building goodwill through the development of an appreciation for the cultural contributions of different racial, ethnic, and religious groups. Part Two looks at changes in the organization of social work, public health, and public recreation in Cincinnati in the years from 1911 to 1953. The conclusion examines the early manifestations of the integration movement and proposed the late 1940s as a pivotal period of changing attitudes toward racial segregation. The racial integration of already existing health and recreation programs is analyzed as is the creation of new, self-consciously racially integrated social welfare institutions.

O'Gorman, H. J. (1986, October). The Discovery of Pluralistic Ignorance: An Ironic Lesson. Journal of the History of the Behavioral Sciences, 22(4), 333-347.

In recent years, an increasing number of social and behavioral scientists have begun to pay serious attention to pluralistic ignorance, the shared false ideas of individuals about the sentiments, thoughts, and actions of others. Most of these researchers are unaware of the original effort to investigate these patterns of cognitive error and, consequently, misunderstand, as did the original investigators, some of the implications of their own work. The discovery of this social phenomenon by Floyd H. Allport and his students, Daniel Katz and Richard L. Schanck, and how their preoccupation with individual characteristics and their relative neglect of social characteristics led them to underestimate the value of their discovery, are discussed. Allport's original interest in pluralistic ignorance and how he and Katz documented it empirically (Student Attitudes, Syracuse, NY: Craftsman Press, 1931) are discussed, as is a review of Schanck's Research extending their analysis. 1 Appendix.

Oh, M. E. (1988). Cultural Pluralism and multiethnic Congregation as a Ministry Model in an Urban Society. Dissertation Abstracts International, 49(4), 843. (University Microfilms No. ADG88-8129. 8810)

This dissertation presents a multiethnic church as a viable ministry model in an urban society like Los Angeles.

Since all ministry is God's ministry, out of which emerges theological activity, exploring the nature and purpose of God in all human creatures, the multiethnic ministry emerges in the context of its own situation and need.

International Bible Church in Los Angeles is multiethnic in its components. Fifteen different nationalities are represented in the congregation, and more than twenty languages and dialects are spoken at home. But all ministry at the church is conducted in English.

Rapid urbanization, the open immigration policy, and the lifting of the restriction of the Pacific Basin countries in particular by the United States in the early 1960s opened the floodgate of the sea of peoples from that region in the 1970s and onward. Joining the peoples from other parts of the globe came the multitudes of different ethnics, yearning for the long-awaited "promised land," America. These ethnics thronged into the big cities, such as New York, Chicago,

and Los Angeles, seeking arduously to actualize their dreams and hopes.

International Bible Church concerns itself with all ethnics who have chosen to minister together in a multiethnic congregation. God created man and woman, out of whom multiplied families, tribes, and nations, developing difference cultures, dialects and languages, and ethnicity. God's plan included not only filling the earth with people but also maintaining the unity in diversity.

As the world gets smaller, we see the world with the diversity of people in our neighborhoods in the cities like Los Angeles. It is from this situation and need that International Bible Church was born fifteen years ago to reach the multi-ethnics in the neighborhood with the Gospel of Jesus Christ. Inasmuch as such a situation and need exist in the city, we conclude that in accepting all ethnics as whole persons, we can evangelize receptive ethnics by utilizing, (1) family, kinship evangelism, (2) outreach through friends, associates and neighbors, (3) application of the concept of "Christ culture" as a bonding tie, (4) discipleship/leadership training, and (5) world mission.

Park, P. (1978). A New American Ideal: Unity through Pluralism. Henry Luce Foundation, New York, NY. (ERIC No. ED166274)

Racial pluralism can serve as the basis on which ethnic diversity and the concept of an American unity can come together. Pluralism can take into consideration the present revival of ethnic identity in all ethnic communities including the Asian American. I can also deal with the issue of American identity in the midst of burgeoning ethic sensitivity. Asian American history is characterized by attempts to exclude Asians from full participation in the society (immigration exclusion acts, miscegenation laws), acts of violence (such as the imprisonment of Japanese-Americans in concentration camps), and the ongoing influences of the larger society. By creating a new ethnic identity within the American context, Asians, like other ethnic groups, have gained a sense of self affirmation and a strong community identity. However, Asians must not let the new ethnicity exclude them from the unifying factors of American life and experience. Through racial pluralism, Asian Americans can achieve three major goals: (1) a basis on which they can deal with the whole of society from their own experiences and insights; (2) a means of creating adjust society; and (3) power to build an inclusive society in which the educational, economic and political opportunities are open to all.

Raub, P. (1988, May). The National Geographic Magazine's Portrayal of Urban Ethnicity: The Celebration of Cultural Pluralism and the Promise of Social Mobility. Journal of Urban History, 14(3), 346-371.

The values articulated in the National Geographic are generally consistent with those articulated elsewhere in the mass media. The images of the United States city presented in the magazine emphasize those elements connotative of United States superiority. The number of ethnics and members of racial minorities depicted and interviewed has risen since the 1960s; however, little coverage has been provided of ethnic and minority life in the United States city, and systemic disadvantages facing some groups are overlooked. 2 Tables. F. S. J. Ledgister

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Sola, M. (1987). "You're Brown," "I'm Tan, Tannish Brown:" A Bakhtinian Approach to the ideology of Cultural Pluralism, Social Relations, and Oral Narrative Discourse. Dissertation Abstracts International, 48(9), 2265. (University Microfilms No. ADG87-27799. 8803)

The Russian language philosopher Bakhtin hypothesized that there is a dialogical relationship between language and social life. He further suggests that narratives may reveal to us the tensions and contradictions and the unifying and stratifying social and ideological forces at work in the social world, as well as the ways in which individuals and groups are negotiating these forces.

To test these hypotheses, narratives were collected in one classroom of a multicultural New York City elementary school. The narratives were collected over a five month period using ethnographic field methods. In particular, narratives were examined which reflect on the students' growing awareness of the ideology of cultural pluralism which the school teaches.

In this study the research examined the school's history of defining the ideology of cultural pluralism and of putting it into practice, and the tensions and contradictions that have continuously had to be negotiated in this process. Against this background, the researcher described ways that narratives are used in the 6-7's classroom to promote the values underlying pluralism, and to construct changing social relations. Finally, the researcher selected three groups of narratives and subjected them to Bakhtin's central themes of analysis and interpretation. These included his dialogical view of human beings and social life through which they negotiate different belief systems and construct changing social relations, his portrayal of language as a struggle between heteroglossic discourses, and his contention that a developing consciousness of the self involves an awareness of one's ability to transform the future.

The study concludes that a methodological approach based on Bakhtinian principles can provide valuable insights into the ways that children are negotiating their social worlds both inside and outside the classroom. The researcher further concludes that although such a methodological approach appears promising there is still room for elaboration and clarification of the methodology for use with oral narrative discourse.

Suzuki, B. H. (1983). Education for Cultural Pluralism: A Progressive, Realistic Goal or Opportunistic, Utopian Rhetoric. (ERIC No. ED241605)

The concept of cultural pluralism and how it is being applied to education, particularly in terms of its implications for Asian/Pacific Americans, is addressed in this paper. First, historical background to the emergence of cultural pluralism as a concept in education (and its institutionalization as multicultural education) is briefly reviewed. The concept is then re-examined, with a look at some of its inadequacies and a proposal that it be broadened to "socio-economic cultural pluralism." A retrospective analysis of how the Asian/Pacific American Movement fits into this broader context follows, along with a discussion

of what Asian/Pacific Americans have learned from involvement in this movement in the 1960s and 1970s. Some of the current problems and challenges facing Asian/Pacific Americans, particularly in the field of education, are generally discussed. Finally, ideas on future trends and alternative approaches to societal problems and the implications of these trends and approaches for the education of Asian/Pacific Americans are considered.

Welckle, J. E. (1981). Social Studies: Between Social Science and Cultural Pluralism. Dissertation Abstracts International, 42(12), 5054. (University Mocrofilms No. ADG82-11567. 0000)

A historical-philosophical analysis of contemporary social studies education in American public schools. Using a broad fields definition of social studies, the analysis is conducted within the abstract framework of the two organizing principles of social science and cultural pluralism. Thought to function in varying degree, kind and mixture of degree and kind, the principles of social science and cultural pluralism are viewed through the triadic lens of a mode of inquiry, a mode of knowledge and a mode of action. Additionally, a comparative perspective of social science and cultural pluralism is pursued within each of the three modes.

The historical analysis indicates the foundations of education have moved from acceptance of the notion that the fundamental feature of reality is characterized by a trans-empirical oneness to the notion that the fundamental feature of reality is characterized by an empirical manyness. Seen through the views of the colonies, Franklin, Jefferson, Mann, the "Americanization period" and the educational progressives, the transformation of educational foundations is a prelude to the ascendance of epistemological considerations stressing the plurality of experience within the purposes of social studies education, curriculum organization and curriculum content. Finally, in such a context the possibilities and limitations of social studies education are explored.

Zunz, O. (1987-88). The Genesis of American Pluralism. The Tocqueville Review/ La Revue Tocqueville, 9, 201-219.

Two conflicting conceptions underlie the use of pluralism in the US. One is inherently political and economic, often expressed in the form of interest-group politics; the other, inherently cultural and social, is often expressed as a commitment to community life. The origins of both conceptions are traced in US history, and the various formulations of pluralistic ideology are related to the decline of the de facto pluralism that characterized nineteenth-century US society. Also, the minority group search for self-identification is contrasted with the recognition of pluralism as an integral part of US ideology by thinkers situated at the center of society. AA (Copyright 1989, Sociological Abstracts, Inc., all rights reserved.)

Multicultural and Ethnic Studies

An Ethnic Dimension in American History: A Unit on Immigration, Industrializa-

tion, Urbanization, and Imperialism, 1880-1920. Resource Guide. Bureau of Postsecondary Education, Washington, DC, Division of International Education. (ERIC No. ED130944)

This resource guide provides a model unit in American history with ethnic content and a multiethnic perspective. The main focus is on the experience of blacks, Jews, Chicanos, Puerto Ricans, Italian Americans, Asian Americans, and Native Americans from 1880 to 1920. Four themes characteristic of the period are studied: immigration and minority groups, industrialization, urbanization, and imperialism and the rise of the United States to world power. In developing each theme, the unit suggest an outline of the subject, discussion questions, student activities, and appropriate audiovisual materials. Students perform comparative analyses of four novels of the period, do research on stereotypes in the media, visit local city or state museums, and identify class ancestry on a world map as "new" and "old" immigrants. A selected annotated bibliography for teachers lists 14 books and journals. Another annotated bibliography for students contains over 200 references in categories of Ethnic Groups and Ethnic History, General History, and Social and Behavioral Science Reference. A glossary defines concepts or terms relating to social sciences or particular ethnic groups.

Brass, P. R. (1986). Ethnic Conflict in Multi-Ethnic Societies: The Consociational Solution and Its Critics. International Sociological Association, 4272.

A school of thought founded by Arend Lijphart suggests that the consequences of ethnic conflicts in deeply divided societies may be avoided through political engineering of new state forms based on the consociational model. The assumption and validity of this model is criticized. It is argued that a more appropriate model would recognize: (1) the variability of ethnic identities; (2) the pervasiveness of intraethnic, as well as intraclass cleavages in most societies; and (3) that a fully developed consociational system is inherently undemocratic and violates both the rights of unrecognized groups and the rights of individuals. The consociational model is further rejected on the grounds that (A) it fails to recognize that political accommodation in democratic societies is an art, not a system; (B) the recognition of group rights does not require consociational democracy; and (C) it fails to give due recognition to the experiences of India, the most culturally diverse society in the world.

Cooke, J., Ed. (1979). Perspectives on Ethnicity in New Orleans. (ERIC No. ED193405)

This pamphlet contains several essays on the culture and ethnic groups of New Orleans, Louisiana. Included are: (1) a discussion by Joseph Logsdon on the uniqueness of New Orleans culture, marked by its cuisine, interethnic mixtures, and its politics; (2) an article on theories of ethnicity and new ethnicity, by Joseph V. Guillotte, III; (3) a paper by Ethelyn Orso that explores the concept of nativism, using data from a study of the revitalization of the New Orleans Greek community; (4) a description of the life of Greek Merchant Marine sailors in New Orleans, and suggestions as to how the established Greek community can help the newcomers, by Andrew Horton; (5) an account of a Filipino family that

has lived in Louisiana for seven generations, by Marina E. Espina; (6) a report by Martha C. Ward and Zachary Gussow on recent Vietnamese immigrants to New Orleans; (7) a discussion of linguistic similarities and differences between Cubans and Canary Islanders ("Islenos") in the New Orleans area, by Beatriz Varela; (8) a description of the Afro American celebration of St. Joseph's Day in Central City, by Andrew J. Kaslow; and (9) an article by Margery Freeman describing the Ethnic Heritage Studies Project sponsored by St. Mark's Community Center in New Orleans' predominantly black Seventh Ward.

Fisher, D., Ed. (1977). Minority Language and Literature. Retrospective and Perspective. (ERIC No. ED148154)

There is an urgent need to recognize that American literature includes a body of diversified writings previously unacknowledged by most literary scholars and critics and that these writings are expressions of vital but neglected cultures within American society. The cultures and literatures of minority groups have been overlooked or under-represented in most school and college curricula. This volume offers suggestions for curriculum changes and consists of the following papers: (1) "Introduction," by Dexter Fisher; (2) "Minority Literature in the Service of Cultural Pluralism," by David Dorsey; (3) "Black Literature and the American Literary Mainstream," by J. Lee Greene, (4) "The Promise of Chicano Literature," by Raymund A. Paredes; (5) "The Socio-Political World of the Chicano: A Comparative Analysis of Social Scientific and Literary Perspectives," by Rudolph O. de la Garza and Rowena Rivera; (6) "We Have Met the Enemy--And He Is Us," by James Sledd; (7) "Black Dialect: A Cultural Shock," by Stephen D. Chernault; (8) "A Basic Writing Program at an Urban University," by Blanche Skurnick; (9) "Spanish Language Programs for Hispanic Minorities: Current Needs and Priorities," by Guadalupe Valdes Fallis; (10) "The Navajo College-Level-Literacy Program: A Holistic Approach to Language Development for the 'Outsider'," by Randall Ackley; (11) "Overcoming Obstacles to Curriculum Change in Foreign Languages," by Eunice Faber; (12) "Contemporary Puerto Rican Literature in Translation," by Maria Teresa Babin; (13) "Promoting Pluralism in the Public Schools," by Jermaine D. Arendt; (14) "Politics of the Outsider; Black Studies in the University, 1976," by Mary Helen Washington; (15) "Oral Culture and the Literate Mind," by Walter J. Ong; and (16) "The Concept of Marginality in Ethnopoetics," by Michel Benamou.

Garcia-Ayvens, F., Comp. (1987). Ethnic Orange County: An Ethnic Resources Directory. 3rd Edition. California State Department of Education, Sacramento, CA, CIQ11100. (ERIC No. ED292598)

Designed to assist libraries and other agencies in their efforts to provide current referral services to local groups and agencies serving minority populations, this directory reflects the diverse nature of Orange County's population and identifies resources to help support their basic needs. Limited to the four largest minority groups (Asian Americans, Blacks, Hispanics and Native Americans), the directory includes 102 respondents to a questionnaire mailed to over 190 groups identified as serving the needs of Orange County (California). National and regional groups located within the County lines and serving the cultural, educational, social, political, and economic needs of discrete minority

communities, are included. Profit-seeking, commercial ventures have been excluded. Agency/organization information includes: name, address, telephone, contact person, description, county areas served, numbers served/number of members, fees for services/membership dues, languages available, year founded, funding source, chief officer and title, and publications available. Indexes include alphabetical listings of contact persons, languages available other than English, services type, and organizations not responding. Lists of ethnic library collections with holdings over 100 books in a particular language, and ethnic newspapers published in Orange County are also included.

Gumbert, E. B., Ed. (1983). Different People: Studies in Ethnicity and Education. (ERIC No. ED230475)

Originally presented as lectures at Georgia State University in 1982, these three papers address the themes of multiethnic societies in the United States and Great Britain. In the first paper "Identity, Conflict, and Survival Mechanisms for Asian Americans," the author discusses how the observable patterns of mobility through education and community development are consequences of meaningful action and interaction among millions of Asian Americans over time. Cultural identity and the process of assimilation of Caribbean Americans is the focus of the second paper. The barriers to assimilation faced by many Caribbean migrants have caused many of them to question the viability of this goal and to turn to ethnic bargaining as a way of competing for political strength and survival in the United States. The third paper examines British racial and educational policies in the 1960s and 1970s. The evolution of Britain into a multiracial society has been marked by ambiguity in policy that has been both welcoming and resistant (and sometimes racist). British education has, most of the time, paid lip service to the goals of multiracism, while being less than positive in its pursuit.

Hart, D. (1977, May). Enlarging the American Dream. American Education, 13(4), 10-6.

An emerging sense of heritage is being proudly expressed by minorities who dispute the position that they should conform to a majority model of social behavior and belief.

Lambert, W. E. & Taylor, D. M. (1988, Winter). Assimilation versus Multiculturalism: The Views of Urban Americans. Sociological Forum, 3(1), 72-88.

Parents of children in public schools in the Detroit, Michigan area, representing a number of different ethnic groups, were interviewed (number of cases not provided) about their personal views and feelings toward cultural and racial diversity in the United States today. Three main issues were addressed, i.e., Their attitudes toward: the maintenance of heritage cultures versus assimilation; bilingualism; and other groups in the community. The analyses reveal important differences in attitudes between ethnic minority groups and established white and black groups. Nonetheless, strong support was shown for the retention of heritage cultures, even among middle class white and working class black

Americans. The working class white American sample was distinctive in its rejection of multiculturalism and in its negative attitudes toward other ethnic and racial groups. All groups supported the ideal of bilingualism for their children, and certain groups thought that public schools had an important role to play in its promotion. Overall, the results delineate a series of factors that affect intragroup and intergroup harmony and the processes of adjustment that transpire within a social system when it has to cope with ethnic and racial diversity. 2 figures, 12 references.

Mitchell, M. R., Comp. & Others. (1977). Cultural Similarities and Differences. Our Human Ties. Monograph #5. (ERIC No. ED212739)

This teaching guide, developed by the Los Angeles (California) Unified School District, focuses on the multicultural characteristics of American society. In the first section, background information is provided about American Indians, black, Asian, and Hispanic Americans, and white Americans (non-Hispanic) of various ethnic groups. Also examined are the language patterns of Asian, black, and Hispanic cultures in the context of language problems encountered by students learning standard English. The second section describes criteria for developing multicultural learning center, the instructional objectives and concepts for these learning centers, and instructional activities appropriate to each objective. Folklore, celebrations, customs, costume, arts, and environmental needs are among the instructional topics represented. This guide also includes Exhibit summary sheets for each learning center, an activity record sheet, a format for additional lesson plans, a glossary, and a bibliography.

Moffic, H. S. (1983, Spring). Sociocultural Guidelines for Clinicians in Multicultural Settings. Psychiatric Quarterly, 55(1), 47-54.

Different sociocultural backgrounds influence the presentation of disorders and response to treatment in mental health care. It is argued that clinicians should possess knowledge of specific cultures and know how to consider language variations, patients' cultures, and their own cultural backgrounds. Sensitivity to such issues may enhance the treatment of all patients. 27 references.

Ogbu, J. U. (1983, June). Minority Status and Schooling in Plural Societies. Comparative Education Review, 27(2), 168-90.

Provides a model for conceptually distinguishing among different kinds of minorities. Applies such distinctions to the school experiences of one castelike minority group (Black Americans) and one immigrant minority group (Chinese Americans) to show why the former but not the latter is characterized by persistent disproportionate school failure.

Yep, B. & Hollenback, M. (1979, March-April). A Way to Reach Minorities: Multicultural Awareness. Journal of Extension, 17, 4-9.

Presents a multicultural framework describing three basic lifestyles of

different ethnic groups: cultural assimilation, cultural pluralism, and cultural separation. Supported by Extension experience with Blacks, Hispanics, American Indians, and Asians, the framework may be used to increase effectiveness of Extension programs and practices with racial minorities.

(Hispanic Studies)

De La Cancela, V. & Martinez, I. Z. (1983, September). An Analysis of Culturalism in Latino Mental Health: Folk Medicine as a Case in Point. Hispanic Journal of Behavioral Sciences, 5(3), 251-74.

Identifies limitations of culturalist perspective often advocated by Latino mental health workers outlines folk healing practices they favor. Notes that culturalist perspective from a historical/a social/static conceptualization, and lacks analysis of class/sex/structural dimensions of so-called cultural expressions calls for recognition of the dialectic of cultural process.

Equity, Excellence, Involvement, and Pluralism: A new Day for America's Children. The National Hispanic Educational Platform. (1984). (ERIC No. ED244004)

This pamphlet is a statement of the National Hispanic Educational Platform, which is based on the premise that Hispanic ideals, history, cultures, and the Spanish language have a legitimate and important place in the social and governmental structure of the United States. It identifies four rights that are the corner-stone of education for Hispanic and all children: (1) the right of equal access to all educational resources and programs; (2) the right to strive for and expect excellence; (3) the right and responsibility of Hispanic parents and community members to be involved in educational decision-making; and (4) the right to strive for and maintain cultural diversity. Recommendations for action at the Federal, State, and local levels are made.

Galarza, E. (1981, Winter). Mexicans in the Southwest: A Culture in Process. Campo Libre--Journal of Chicano Studies, 1(1), 87-118.

Discusses the content and historical experience of Southwestern cultures and the self-concept/evaluation that sets critical boundaries between cultural types. Describes a typical Mexican community and deals with the cultural reactivity of the Mexican.

Hispanic Heritage: References, Resources and Realities. (1985). (ERIC No. ED263272)

This booklet is a resource guide for use during Hispanic Heritage Week and throughout the year to encourage learning about the many contributions Hispanics have made to our country. Part I describes Hispanic countries, giving brief facts about population, languages, racial and ethnic groups, capital city, religions, government, historical notes, geography, and economy. The countries are listed alphabetically except for Spain which comes first. Part II considers Hispanics in the United States and highlights four major groups. This section

includes a brief demographic overview, followed by specific discussion of Mexican Americans, Puerto Ricans, Cubans, and Dominicans, with demographic data for each group. Part III gives global contributions and achievements of Hispanics, first from an history perspective, focusing primarily on individuals. These achievements are listed in chronological order from 1900-1984. Next are achievements in politics, including data on number of elected officials of Hispanic origins in cities and states, with related demographic data on proportion of Hispanics in the local or state population. This is followed by information on Hispanics' achievements in sports and by miscellaneous facts of interest about Hispanics. Part IV consists of a brief reading list on Hispanics in the United States. Part V is a resource list of commissions, committees and councils on Hispanic affairs. Part VI lists the sources consulted for this information.

Meier, E., Comp. & Lo Bosco, M., Comp. Guidebook to Hispanic Organizations and Information. National Institute of Education, Washington, DC.

This Guidebook details the work of Hispanic organizations involved with educational issues, cultural issues, and social service concerns. The directory was created as a resource guide for individuals and groups interested in the work of Hispanic groups or in exploring issues relevant to the Hispanic community. This first edition of the Guidebook does not list organizations primarily identified as Mexican American. Each listing explains the purpose of the organization and describes its area of specialization, service provision, constituency, and publications. The last section of the Guidebook give (1) a brief explanation of the ERIC database and how to use it when searching for documents about Hispanics or Hispanic concerns; (2) a selected bibliography on materials about Hispanic Americans; (3) an index of organizations included in the Guidebook by scope of interest; and (4) an index of organizations by geographic location.

Mendoza, A. (1984). Cultural Diversity and Management Style (Acculturation, Comparative Culture, Participatory, Hispanics). Dissertation Abstracts International, 45(7), 1943. (University Microfilm No. ADG84-23986. 0000)

Data on the occupational distribution patterns and education of Hispanics in the United States has revealed that the majority may be living in low socio-economic-status (SES) environments. Variance in the acculturation/socialization of persons associated with low SES environments becomes more apparent when viewed through their responses to management techniques based on SES or culturally different value systems. The dynamic that results from this ideological confrontation has been referred to as "culture clash."

The majority of Hispanics living in the United States reside in the west and southwest part of the country. The instrument for this research was specifically designed for this study and was implemented in those parts of the nation. The subject populations consisted of Hispanics who grew up in or are presently living in low SES environments and Anglo-Americans who were either raised in middle SES environments or are presently living in that milieu.
The data were analyzed by two-way analysis of variance, one-way analysis of variance, Pearson Product Moment Correlation, multiple regression analysis and scattergram plots. The .05 level of significance was established as the Alpha

level.

The findings of the study showed that for the subject population there was no difference between Hispanics and Anglos' socialization/acculturation environment, racial membership and their reaction to participatory management. When variables were isolated and analyzed as to their influence upon reaction to participatory management, there were significant findings. Race, age, and gender were shown to have a significant relationship with participatory management.

The conclusions derived from this study indicate that both subject groups' reactions to participatory management was not related to their environments. This raised questions regarding the credibility of the conceptual bases upon which the study was framed and justifies the need for continued research.

Ogletree, E. J. & Ujlaki, V. E. (1985). American-Hispanics in a Pluralistic Society. Migration Today, 13(3), 30-34.

Results of survey of Hispanic Americans' attitudes toward assimilation show that changes in their cultural patterns and movement toward assimilation were minimal. Hispanics generally want to be Americans with political and economic clout but also desire their own cultural identity.

Ogletree, E. J. & Ujlaki, V. E. (1984). American-Hispanics in a Pluralistic Society. (ERIC No. ED251579)

To determine whether Hispanics in America favor assimilation or pluralism, 255 Chicago Hispanics were surveyed. Results showed that changes in their cultural patterns and movement toward assimilation were minimal. Although some assimilation was occurring, a certain degree of separateness (based on religion, ethnic identity, and behavioral patterns) existed and will be sustained in the future. A majority (84%) liked America and believed Hispanic children should learn English (94%), but they also favored maintenance of Spanish (85%), and bilingual education (52%) and desired to become American (54%), most wished to retain their ethnic identity. Almost two-thirds (62%) felt that Hispanics must "fight for their rights," but a majority stated that political and economic interests were not the reasons for retaining one's ethnic identity. Most respondents felt they had control over and freedom in their lives to achieve what they wished, and, in general, the Hispanic sample felt there was an absence of prejudice and discrimination against them. Overall, the findings indicated that at least partial assimilation was the goal of the sample.

Schon, I. (1978). A Bicultural Heritage: Themes for the Exploration of Mexican and Mexican-American Culture in Books for Children and Adolescents. (ERIC No. ED192975)

This resource for teachers and librarians who seek to use literature to expose students in grades K-12 to Mexican and Mexican American culture is organized in five major theme areas: customs, lifestyles, heroes, folklore, and key historical developments. Within each major area is a 4-part learning plan for each of three

grade levels: k-2, 3-6, and 7-high school. Part one consists of specific learning objectives related to the theme area. Part two is a list of pertinent books organized alphabetically by author. An attempt has been made to include as many as possible of the books about Mexican and Mexican American children that are currently available in United States school and public libraries. Part three contains a brief discussion of each learning objective and an evaluation of each book as it related to the objectives, specifically noting strengths, weaknesses, and examples of cultural bias. Part four contains suggested follow-up and evaluation activities. A pre- and post-test student attitude survey is included as are three previously published articles dealing with the selection of non-culturally biased Spanish-language children's literature, the scarcity of children's literature in Mexico, and the wealth of children's literature in Spain. Author and title indices are provided.

Seelye, H. N. & Wasilewski, J. H. (1981). Social Competency Development in Multicultural Children, Aged 6-13. Final Report of Exploratory Research on Hispanic-Background Children. National Institute of Education, Washington, DC. (ERIC No. ED209363)

This report examines the results of an exploratory research study of the social competency development among multicultural students who attended an after school program administered by the Spanish Education Development Center in Washington, D.C. Three main questions were probed: (1) What social competencies are needed by multicultural children to maintain effective functioning in three culturally distinct settings--home, school, and among peers? (2) What conflicts are inherent in maintaining multiple adaptation? (3) What are the resultant stresses and their management by children successful in maintaining this multiple adaptation? Chapter one explains the theoretical constructs and methodology of the research. Testing techniques and instruments are discussed in chapter two, and the association between selected demographic variables and multicultural social competency scores is examined in chapter three. Chapter four includes a series of case study profiles of 24 Hispanic students (ages 6-12), who participated in the after school program. Chapter five is a discussion of the components of social competency developing in multicultural children, including the criteria for judging social competency as defined by parents, peers, and teachers, and the instruments for evaluating performance levels of children in home, street, and school environments. The concluding chaper presents hypotheses and theoretical constructs on the development of social competency skills in multicultural elementary-aged children of Hispanic back-ground. A separate volume of appendices includes the data collected for this report (assessment scores and conversion tables) and a bibliography.

Stevens-Arroyo, A. M. (1987). Cahensly Revisited? The National Pastoral Encounter of America's Hispanic Catholics. Migration World, 15(3), 16-17.

Formulations of the Hispanic Pastoral Encounter include a call for the respect of Hispanic culture in Catholic parishes and a priority for recruiting and ordaining Spanish-speaking clergy. These requests parallel those presented on behalf of German immigrants 100 years ago. The must be considered and accepted.

Subervi-Velez, F. A. (1986, January). The Mass Media and Ethnic Assimilation and Pluralism: A Review and Research Proposal with Special Focus on Hispanics. Communication Research: An International Quarterly, 13(1), 71-96.

Provides an integrated assessment of literature about communication research on Hispanic and other ethnic groups within the context of assimilation and pluralism.

(African American Studies)

Blake, J. H. (1986, Fall). Black Colleges: A National Resource. Point of View, 13-14.

Black colleges provide the supportive environment, opportunities for participation, and intellectual stimulation which enhance student learning and ultimate success. Important repositories of black culture, they articulate and manifest its values. Without these qualities, even institutions with greater physical or financial resources fail to meet the performance of black colleges.

Buckalew, L. W. & Wynn, Cordell, Eds. (1978). Black American Heritage: Contributions to the American Culture. Office of Education, Washington, D.C., Ethnic Heritage Studies Branch. (ERIC No. ED174735)

This report provides information concerning various aspects of the Black American experience. Six major topic areas are addressed by the various papers presented in this volume. They include: (1) psychological aspects of black ethnicity; (2) sociological considerations of black heritage; (3) cultural contributions of black Americans; (4) the experience of black Americans in science; (5) educational aspects of black ethnicity; and (6) human relations and ethnicity. Each paper includes a list of references and/or resource materials.

Howard, G. (1981). The Black American Experience: A Special Report. Project R.E.A.C.H. Ethnic Perspectives Series. Western Washington University, Bellingham. (ERIC No. ED286972)

This booklet is a special report on black Americans, part of a series on ethnic perspectives. It covers their experiences as slaves, their struggle for equality in America, and other aspects of black history and culture. Study questions for recall and analysis of the text are presented at the end of each of the three chapters in the book. The following topics are covered: (1) experiences before and during slavery; (2) the survival, strength and spirit of black culture; (3) the participation of black people in American historical events; (4) legislative guarantees of freedom; (5) the struggle for civil rights; (6) black pride; and (7) black achievements. An eight-item bibliography is included.

Thomas, C. W. (1978). Psychology and the Black Experience. (ERIC No. ED185134)

The Social Sciences have a conceptual framework that is outside of cultural

pluralism and hence, beyond a respect for the dignity of all individuals. There is a continual need to balance the control function of science with its function as a potential agent of social change. However, the scientific method is a controlled inquiry based on a particular value orientation. As long as the value system of the social scientist generates concepts and models that abuse, deny or dehumanize, there is little hope for such scientists to voluntarily change the nature of their activities. Since all scientists carry their values with them into their research, black scholars must continue to search for a social reality where cultural and psychological bonds are expressed through blackness. Blackness is a manifestation of a specific form of behavior which enables Afro-Americans to enhance self-determined mastery over those political and social institutions which impair socially relevant behavior.

Toldson, I. L. & Pasteur, A. B. (1977). FESTAC '77: Implications for Culture in Counseling. (ERIC No. ED193380)

In this paper, observations made by the authors while attending the Second World Festival of Black and African Art and Culture (FESTAC '77) are discussed in terms of their implications for black mental health. The presence and effects of the Black Aesthetic are described as they were manifested by the Festival participants. Particularly emphasized is the affective aspect of the Aesthetic, which is defined as having five dimensions: depth of feeling, naturalistic attitudes, style, communicative proclivities, and physical responsiveness to affective stimuli. It is held that the principal role that guidance and counseling must play is to project positive black African culture images on the psychic screen of black people's minds, so as to effect healthy self concept and identity. Suggestions are offered for presenting positive African cultural images in educational settings in order to contribute to the intellectual and affective developments of black Americans.

(Asian American Studies)

Aguon, K. B. (1979). The Guam Dilemma: The Need for a Pacific Island Education Perspective. Amerasia Journal, 6(2), 77-90.

Guam's native Chamorro population has undergone cultural abuse and rapid cultural change. The current system of education reflects the realities of the United States, not those of Guam. Chamorros must reaffirm their political and cultural rights if the island is to build appropriate economic, educational, and social policies.

Chow, E. N. (1981). Acculturation and Self Concept of the Asian American Women. (ERIC No. 224848)

Acculturation and the development of positive self-concept among Asian American women are both complicated by factors associated with their ethnicity and gender. Physical differences, cultural barriers, and racial and sex discrimination have made difficult the complete assimilation of Asian families into American society. Furthermore, failure to recognize sociocultural diversity within Asian American groups has perpetuated the myth of Asian American women's success, and has led to

the exclusion of Asian women as a whole from programs to aid minorities and women. In developing self-concept, Asian American women confront the problem of integrating often conflicting Asian and American cultural elements. Sex identity further complicates the process of self-concept development, because sex rples may also conflict in Asian and American cultures. In addition, Asian American women's self-concept is shaped by others' negative perceptions and stereotypes of them. Needed are both further research to understand the determinants of Asian American women's self-concept and policies that address the problem of developing a new image for this group.

Farquhar, J. (1977, Fall). Why Do People Go or Don't Go to the Doctor. Bridge: An Asian American Perspective. 5(3), 48-51.

There is considerable evidence that although many Asian American groups have health problems equal or or exceeding those of other Americans in severity, they are staying away from available health services. This article examines cultural factors which contribute to this phenomenon.

Gould, K. H. (1988, March-April). Asian and Pacific Islanders: Myth and Reality. Social Work, 33(2), 142-47.

Discusses the current social reality for Asian and Pacific Islanders, a rapidly increasingly minority group in the United States, as background information to assess the validity of claims that they no longer qualify as an underrepresented or disadvantaged group. Urges reassessment of societal and professional views to establish a less stereotypical image of Asian and Pacific Islanders.

National Conference on Asians in America and Asian Americans. Sponsored by the Asian American Assembly for Policy Research. (1978). Henry Luce Foundation, New York, NY. (ERIC No. ED166270)

In this report, the activities of a conference on Asian Americans and Asians in America are summarized and papers presented are reprinted. Topics considered in the papers include education, employment, affirmative action, identity, pluralism, Chinese cultural background, teaching of English, cross-cultural situations, development of comprehensive services, problems of Chinese immigrant children, and normalization of U.S. foreign policy as it affects Asian Americans. The conference agenda and listing of participating panelists is appended.

Ng, J. L. (1985). Cultural Pluralism and Ministry Models in the Chinese Community (North America). Dissertation Abstracts International, 46(8), 2341. (University Microfilms No. ADG85-12700. 8602)

All ministry is God's ministry. In it God accommodates the cultural diversities of humanity. That divine accommodation is revealed in God's creative purpose, redemptive plan, establishment of the church, and consummation of history. The Scripture gives credence to the issue of cultural pluralism in the midst of church ministry.

The Chinese community in North America is a good example of this cultural mosaic. In an assimilation continuum the Chinese live in different cultural environments. Each has its own cognitive shared paradigm from which the world is defined and explained. To be sure, each has its own spiritual and social needs. However, the Chinese church in North America does not reflect its pluralistic reality. Although the community has evolved to a heterogeneous disposition, the church has remained homogeneous in nature, serving only a narrow segment of the community.

In this light we examine the existing ministry models among the Chinese churches and conclude that the best response to cultural pluralism is the Autonomous House model. This model recognizes the otherness of others by supporting affirmation and autonomy in church ministry. One ministry cannot hope to meet all needs. We believe that only leaders and people of similar cultural background can have the informed insight to plan and to guide. No doubt, each group needs the freedom and latitude to analyze its problems, envision its solutions and grow through its mistakes.

To realize this ministry model we suggest the careful consideration and delicate balance of six variables: (1) pastor-leader; (2) people; (3) church size; (4) structure and functions; (5) method of ministry, and (6) priorities. To be sure, the main emphasis that makes this model viable is the over-arching philosophy of ministry of the church which recognizes and appreciates cultural pluralism.

Saiki, P. S. (1977). Sachie: A Daughter of Hawaii. (ERIC No. ED 148689)

The problems and rewards of early second-generation Japanese in Hawaii are presented in this novel about a young teenager caught in the middle of the cultural conflict of her generation. Stressing the multinational heritage of Hawaii's people, the book contributes a knowledge and understanding of what the Japanese heritage contributed to the culture of modern Hawaii. Although cultural differences exist, the young girl is able to find a balance in her world by accepting her own American training and her parents' adherence to the customs of Japan.

Skinner, K. A. & Hendricks, G. L. (1979, Fall). The Shaping of Ethnic Self-Identity Among Indochinese Refugees. Journal of Ethnic Studies, 7(3), 25-42.

Ethnic identity is one of many statuses an individual may choose to emphasize. The assertion of ethnic identity is often a purposive act designed to achieve political and economic goals. Among Indochinese refugees, there is a trend toward self-identification as Asian Americans and minorities rather than as refugees.

Thoen, G. A. (1982). Asian Refugee Students: Innovative Programming for America's Newest Immigrants. (ERIC No. ED219030)

An experimental course on Asian American women, offered by the Department of Family Life at the University of Minnesota is described. The curriculum innova-

tion was designed in response to the Asian refugee settlement in the St. Paul and Minneapolis, Minnesota, area. The undergraduate course used a 1982 anthology containing works focusing on Asian women's experiences here and abroad. The course begins with tracing the history of Asians in America and concludes 10 weeks later with a lecture and demonstration on assertiveness training for Asian refugees. An interdisciplinary approach is used and additional topics include: Asians and California Anti-Miscegenation Laws; the life history of a Filipino in Hawaii; family structure and acculturation in the Chinese community in Minnesota; Asian and white interracial relationships in dating, marriage, and divorce; Asian women and family law; and nursing care for Indochinese refugees. The course faculty, a Caucasian female and a Japanese male, served as role models for the students, hopefully illustrating how issues of sexism and racism could be publicly discussed, argued, and overcome based on classroom dialogues. A student evaluation was accomplished using a questionnaire that dealt with students' diverse backgrounds and their levels of English proficiency, along with the professors' judged competence and course content. A summary is presented of the responses from the 80 refugees, who ranged in age from 17 to 55 with a mean age of 22. Most students immigrated from Vietnam, but Laos and Cambodia were also well represented.

(Native American Studies)

Bonney, R. (1979). An Ethnic Studies Guide and Resource Manual for the Carolinas. (ERIC No. ED190333)

An ethnic heritage studies program project was federally funded for the year 1977-78 for the purpose of developing a model curriculum unit (based on the Native Americans of the Carolinas) aimed at the intermediate grades. For purposes of this project, an ethnic group was defined as a social group whose membership may be based on race, religion, national origin, or a combination thereof. A curriculum model on the Indians of the Carolinas was developed because Indians experience discrimination and have problems with adjustment to an urban setting leading to identity crises and a lack of pride in their heritage. The curriculum materials were developed around basic social science concepts of culture, cultural relativism, ethnicity, and ethnic persistence. The result was an integrated study unit that would enable teachers to present Indian Studies materials in connection with all the subjects required by the state curriculum for the particular grade level and would provide teachers with actual teaching materials which could be utilized without extensive research. The unit also provided materials for ono-ethnic or multi-ethnic study of a group other than the indians of the Carolinas. Most of the materials relating cultural-historical experiences were written by members of the relevant ethnic group and approved by target groups.

Bragdon, K. J. & Others. (1977). NTHEP Preliminary Report: The Hull Site. A Nineteenth Century Narragansett Homestead in Charlestown, Rhode Island. Office of Education, Washington, DC, Ethnic Heritage Studies Branch. (ERIC No. ED184979)

The document describes a summer archaeological excavation experience undertaken by seven Narragansett Indian high school students as a continuation of the Narra-

gansett Tribe Ethnic Heritage Program (SO 012 527). Directed by an archeologist, the students researched written records, interviewed older members of the Narragansett Tribe, and received instruction in archaeological techniques. Objectives were to determine the dates of occupation and the function of major features of the site, to recover artifacts which would explain the culture of Narragansett Indian families in the 19th century New England life. The report describes the Hull site and its ownership history and summarizes archival, excavation, and laboratory techniques. The major part of the document details the results of the excavation by area and excavation unit, including maps and drawings of the dig and special features and artifact descriptions. Results of a preliminary analysis of the findings indicate that further analysis will supplement and possibly challenge previous research on 19th century New England sites; in that the dimensions of the two principle features are unusual, the time lag reflected in the ceramics raises questions about the validity of the Mean Ceramic Data Formula, and there is little documentary evidence about Narragansett culture in the 19th century.

Chisholm, A., Ed. (1983). Oklahoma's Indian People: Images of Yesterday, Today, and Tomorrow. Oklahoma State Department of Education, Oklahoma City. (ERIC No. ED248189)

Designed to be combined with the social studies curriculum, this guide promotes awareness of American Indian contributions to Oklahoma's development and cultural heritage. Lessons help students in grades 6 through 9 strengthen powers of critical thinking, practice writing skills, and develop creative expression, while learning about Oklahoma's 34 federally recognized Indian tribes. Following an introduction in section I, section II provides information of a more general nature regarding the origin of the word "Indian," Oklahoma's current Indian population, the U.S. Government's responsibility to and trust relationships with American Indians, and the Indian reservation system. Lessons in section III develop tribally-specific historical information by providing lessons on specific tribes of each geographic region. Oklahoma's Indian people of the past, present, and future are the subject of section IV, and outstanding persons of various tribes are highlighted. Section V focuses on Indian arts, presenting poems, a play, and a science fiction story written by Oklahoma Indians. Section VI deals with contemporary issues facing Oklahoma's Indian people, including tribal language, cultural heritage, land, and progress issues. Section VII is devoted to culture and discusses family, myths, transition, a ceremonial game, a Pawnee burial, uses of mescal cactus, Ponca singers, a Seneca legend, and traditional housing of the Wichita. Each lesson includes concept, presentation, application (activities and personalization), evaluation, and resources.

Clemmer, J. W. (1986, Fall). Native American Studies: A Utah Perspective. Wicazo Sa Review, 2(2), 19-23. (ERIC No. ED279456)

Utah has missed an opportunity to foster, support, or lead out with exemplary Native American Studies programs within its higher education network. Considering the intertwined religious and political roots of the state establishment, the overall commitment to the American Indians as a whole has not been a major political issue. Brigham Young University (BYU) once had more than 600 American

Indian students participating in a highly successful Native American Studies program. In the late 1970s, BYU was criticized for seemingly favoring American Indians over other racial minority groups. In response, the university lumped together under Multicultural Education all racial minority groups including international students. Additional factors have interfered with the development of the program including tribal funding policies that place time limits on students, push them toward science and computer-related majors, and favor public in-state schools. Currently, the BYU Native American Studies program does not encourage Native American students or involve Native American academicians. Although housed in a private, church-related institution, it is the only recognized Native American Studies program in the state. Given the conditions of state and national economics, it is doubtful that public higher education will set in motion programs of its own.

The First Americans. (1984, September). Instructor, 94(2), 72-74.

This article offers ideas and activities to help develop a multidisciplinary unit that motivates students to learn about the languages, legends, and lifestyles of Native Americans.

Quilty, J. & Others. (1986). The Land of the Bloods. (ERIC No. ED279442)

Designed as a stand-alone instructional tool to provide a 6- to 12-week unit of study for third graders, this textbook was written to Alberta curriculum guidelines, fieldtested in three school districts, and positively reviewed by a committee of Native and non-Native educators for bias and for meeting Alberta Education's Tolerance and Understanding Guidelines. The book deals with children in their community, focusing on issues of culture, traditions, and change in the Blood Reserve. Topic areas flow sequentially from how the Blood people lived long ago to life today, contrasting/comparing community needs such as food, families, education, shelter, spiritual beliefs, government, clothing, communication, and transportation. Captions promote thinking skills by employing recall, synthetic, and evaluative questions. Whole language concepts are incorporated by the careful integration of text, 108 illustrations with captions, and the use of Blackfoot legend and language. New words are printed in bold upon first appearance, defined contextually, and included in a glossary. Color-coded tabs on each page help students find their way through the book. Four original full-color maps are designed for easy reading. Positive role models are presented showing Blood Indians of both sexes and wide range of ages in a variety of situations.

St. Clair, R. & Leap, W., (Eds.). (1982). Language Renewal Among American Indian Tribes: Issues, Problems, and Prospects. National Institute of Education, Washington, DC. Dissemination and Improvement of Practice Program. (EDN00004). National Institute of Education, Washington, DC. Teaching and Learning Program. (EDN00006). (ERIC No. ED222042)

The essays in this volume cover a range of sociopolitical aspects of Indian language planning (i.e., the politics of dialect, the role of the linguist, and the historical foundations of contemporary language problems), problems faced by

the actual experiences of Indian language renewal efforts, and the relationship of Indian language renewal and Indian English proficiency. The articles include: (1) "What is Language Renewal?" by Robert N. St. Clair; (2) "Roles for the Linguist in Indian Bilingual Education," by William L. Leap; (3) "Language Renewal, Bilingualism, and the Young Child," by Dale E. Otto; (4) "Native Americans and Literacy," by Amy Zaharlick; (5) "Historical Foundations of Language Policy: The Nez Perce Case," by James Park; (6) "The Lushootseed Language Project," by Vi Hilbert and Thom Hess; (7) "Cultural Retention Programs and Their Impact on Native American Cultures," by Ralph E. Cooley and Ramona Ballenger; (8) "A Bilingual Education Program for the Yakima Nation," by Florence M. Pimms Haggerty; (9) "Phonologic Variations of Pima English," by Sharon S. Nelson-Barber; (10) "English Acquisition by Monolingual and Bilingual Pima Indian Children," by Mary R. Miller; (11) "The Educational Implications of American Indian English," by Mark S. Fleisher; and (12) "Semilingualism as a Form of Linguistic Proficiency," by William L. Leap.

Multicultural Education

Attinasi, J. J. & Minoves-Myers, I. (1981). Foreign Language at Home: Using Non-English Resources in Bilingual Education. (ERIC No. ED213258)

Nontraditional Hispanic students, though often pedagogically problematic in other ways, possess language resources that should not be overlooked and that ought to provide a model for other language learners. The paper illustrates: (1) the resources needed for foreign language capacity that exist in non-English-speaking sectors of U.S. society; (2) how the nondevelopment of these resources has counterproductive consequences for minority children, foreign language instruction, and national educational needs; (3) what progress and promise bilingual education offers to remedy the situation and bring about more positive educational outcomes; and (4) some practical steps teachers might taking in utilizing the language resources around them. The adoption of language resources in the home and community involved both language skills and culture. Learning culture gives content to language lessons and provides insight into the lives of non-English speakers that is so essential to attitudinal change. For younger students, use of make-believe or role playing and show-and-tell in Spanish aids vocabulary and syntax building and the development of oral fluency. For older students, these activities can be modified to help the student focus on lexicon, phrasing, intonation, expression, and career experiences or plans.

Bayer, D. L. (1982). The Culture of Technology or Cultural Diversity: A Survey of the Educational Philosophies of California School Principals. Dissertation Abstracts International, 44(2), 425. (University Microfilms No. ADG83-14086. 0000)

The purpose of this research was to answer the question: Do the majority of California school principals have a philosophy of education that reflects ideological orientation towards the culture of technology, or do they have an educational philosophy that cherishes a genuine respect for individual and social differences as well as the rich cultural diversity which characterizes the reality of American society? This question was answered through a mail survey of 156

California school principals who responded to a questionnaire consisting of 25 situational questions related to their educational preferences and 12 personal data questions about types of schools they represent and their backgrounds. Personal data indicates first, that the sample of 156 principals who responded to the survey instrument are a representative sample of the larger population of California school administrators and second, that the population is a lot more heterogeneous than is commonly thought. One-fifth are female principals. The principals are mostly white (87 percent), from elementary schools (71 percent), with a student/teacher ratio of 21 to 26 and mostly from suburban schools (44 percent). Most of their schools have a low participation of minority students (60 percent of the schools with 30 percent or less minorities). As a group, the principals tend to be middle age or older, about three-fourths are 41 or older. Nearly half have 11 years of experience or more. 53 percent speak English only, and the majority (69 percent) have masters degrees.

In terms of the orientation towards the culture of technology or cultural diversity, the latter is definitely preferred. On the essays which could be classified, 40 percent were put in the category of diversity and 29 percent in technology. Although this may not seem to be a great difference, the response pattern to the 25 situational questions indicated that the population was overwhelmingly in favor of cultural diversity. In 18 of the questions (72 percent) the majority chose diversity. Nevertheless, a significant technology on many of the items. Therefore, it is fair to say that there remains a definite core of principals who are technologically oriented.

Blosser, B. J. (1983). Television for Cultural Affirmation: An Approach to Formative Research. (ERIC No. ED233401)

Recognizing that some of the lessons educational television teaches children are cultural--how to be members of their own cultural group, for example, or what other cultural groups are like--a study developed qualitative methods for the formative evaluation of the accuracy of an educational television program's cultural content with respect to the culture of the group being portrayed. The study included individual and group interviews of a representative sample of Chicanos from San Jose, California on their reactions to "Villa Agegre," a program aimed at Hispanic elementary school students. Questioned on how similar the taped situations were to their own experience, the informants indicated that while the situations presented seemed realistic--one segment, for example, involved a student who had hit his friend--the adult characters' reactions to the incidents were not realistic. Besides remarking discrepancies in use of language on the television program and in "real life," informants offered an abundance of unsolicited but potentially useful cultural information. The document suggests that future research needs to identify the significant variables defining a target culture, and suggest methods of using these variables in selecting cultural informants. Furthermore, as informants tend to report on the culture as it should be rather than as it is, questioning techniques to distinguish fact from value must be refined.

Brewer, L. S. (1981). O Wakaga. Activities for Learning about the Plains Indians. (ERIC No. ED219201)

A companion to The Mamook Book (ED 214720), the student activity book teaches about Plains Indian cultures (in particular about Lakota life) through a series of activities such as: coloring panoramas of a Plains tipi encampment and a contemporary reservation; depicting historical and contemporary children; making a mobile; constructing a tipi and a war shield; reading a legend; learning the uses of the buffalo; and preparing recipes of traditional foods.

Brown, P., (Ed.) & Others. (1981). The Study of Ethnic Groups. Forum for Liberal Education, 3(5).

Nine ethnic studies programs in higher education are described and the essay, "The future of Ethnic Studies," by Thad Radzialowski, is presented. Radzialowski believes that ethnic studies can help student explore the meaning of pluralism and provide them with insights into the nature of community in America. It is suggested that ethnic studies programs must overcome a tendency to focus solely on the custom and manners of the people they study in favor of the study of change and adaptation and of the complex evolution of the bonds and loyalties that underlie community at all levels. Several of the programs that are described draw on the resources of a variety of ethnic groups in their locale, while others provide an academic program centered on one immigrant group that has settled in the region. Traditional minority studies areas and a few atypical area studies programs are presented. The programs are as follows: Scandinavian areas studies at Augsburg College, Chicano studies at Washington State University, comparative ethnic studies at Towson State University, The Appalachian Center at University of Kentucky, Irish-American studies program at Westfield State College, American Indian studies program at Dakota Wesleyan University, Crossroads Oklahoma at Oklahoma State University, Black Studies program at Washington University, and the Ethnic Activities Center of Mid-America at William Jewell College. Additional programs are briefly described that are offering multi-cultural education training to primary and secondary teachers.

Cadiente, R. (1986). Juneau Indian Studies Elementary Curriculum Guide. Grade K-5. Office of Elementary and Secondary Education, Washington, DC. Indian Education Programs. (ERIC No. ED288656)

Designed to provide instruction in Tlingit culture as an integral part of the K-5 social studies curriculum, this guide presents teachers with extensive lesson plans and numerous resource materials. The units of study focus on the culture and environment of southeast Alaska and emphasizes experiential learning activities. Each grade level--kindergarten through fifth--begins with an overview of the units and the social studies concepts dealt with. A summary of each unit follows with a day-by-day outline of lesson plans and the knowledge and skills taught or reinforced. Next come detailed, sequential lesson plans and illustrated handouts for students. Kindergarten units relate to the social studies concepts of one's self and one's surroundings and introduce students to the subsistence lifestyle of a Tlingit fish camp and the importance of the salmon as a food source. First grade units look more closely at the forest environment surrounding the fish camp. Second graders learns about community by constructing a Tlingit Winter House. Third graders host a potlatch and are introduced to Alaska's cultural diversity. Fourth graders develop understanding of Alaskan

history by learning about items traded by the Tlingits and Athabaskans. Fifth graders learns more about trade and respect for natural resources.

Chan, K. N. (1981, Winter). Education for Chinese and Indochinese. Theory into Practice,20(1), 35-44.

A historical and contemporary overview of three generations of Japanese Americans is presented. It is recommended that educators should examine and reform psychological, sociological, and institutional barriers which inhibit the self-enhancement of Asian Americans.

Cordova, D. (1982). The Navajo Way of Life: A Resource Unit with Activities for Grades 4-6. (ERIC No. ED235962)

A resource unit on the Navajo way of life, for grades 4-6, contains sections on Navajo history, art, and crafts, homes, music, poetry and games; Navajo and Pueblo cookery (including recipes); traditional Navajo dress, ceremony and legends; and successful Navajos, past and present. Sections include text, vocabulary words, drawings, maps, and follow-up activities such as discussion topics, questions for students, directions for models, games, craft items, and flannel-board pieces. The unit on Navajos past and present gives brief biographies of eight notable present-day Navajos (an educator, two doctors, an actor, a member of the Navajo Tribal Council, the code talkers of World War II, an author, and the president of Navajo Community College), each followed by questions and topics for further study; 1-paragraph summaries of seven past and present Navajo leaders are given. The arts and crafts unit discusses Navajo weaving, baskets, native dyes, and silversmithing, and incudes instructions for making popsicle-stick belt looms, purses, 4-ply braids, an ojo de dios (god's eye), dance collars, ceremonial rattles, clay bowls, mosaics, and yarn drawings. Information sources listed include currently-available books, (162), publishers' addresses (61), magazines/periodicals (14), government agency publications, (18), Native American community resources (23), and films (25).

Deloria, V., Jr. (1986, Fall). Indian Studies--the Orphan of Academia. Wicazo Sa Review, 2(2), 1-7.

The field of Indian Studies has been forced to bear unusual burdens in its effort to establish itself at the university. Many of the first Indian Studies programs were so involved in student relations that academic content was shoved into the background preventing Indian academics from following tenure track positions at the university level. Student discipline is difficult to maintain--as it is in any ethnic studies program. The mistaken expectation that Indian Studies will teach Indian culture creates problems with both Indian and non-Indian students. Indian staff are overloaded with administrative duties that require minority representatives; they are expected to provide diverse and far-reaching support for Indian students and to set an "example." Finally, and most seriously, a majority of Indians reaching college are not prepared for college work. in spite of all these problems, the potential of Indian Studies programs remains high, and steps should be taken to improve them. College entrance tests should be used to

identify the large number of Indian students who need additional academic training before college. These students should not go directly to college but to a transitional program where they can gain necessary skills to succeed in college.

DeWind, J. (1982). The Organizing of Parents to Support Bilingual Education. (ERIC No. ED235296)

This report examines efforts on the part of advocates in New York City to draw Hispanic parents into the bilingual education movement. Parent involvement in New York has included a wide variety of educational and political endeavors. parents have participated in the activities of public educational and political organizations in ever widening arenas, starting in local schools and extending to district, city, state, and national levels. In the process, parents have made cultural adaptations to American society. Rather than fostering cultural or political separatism, these efforts to involve Hispanic parents in the bilingual education movement have contributed to their cultural and social integration. Although opponents fear that bilingual education hinders integration and will foster separatist movements, it is, in fact, the rejection of bilingual education that will result in separatism.

Dorris, M. A. (1980). Native American Studies and Curriculum. (ERIC No. ED190282)

The Native Studies curriculum has an important role to play in the development of meaningful community control for Native American education. Native Studies may legitimately take many forms and employ many methods; the essential element is that educators adopt a clear and consistent attitude toward Native Studies based on respect for native people as the real experts on the objectives and goals of Native Studies. Educators need not fear that a Native controlled school would ignore the traditional curriculum--literature, science, and philosophy are not foreign to Native learning and Native parents are not oblivious to the educational demands of modern life. What would be innovative in Native controlled school would be the recognition that the serious study of indigenous history and culture is as productive as the study of foreign societies. This assumption underlies the existence of Native American Studies on the college and university level, where the discipline encompasses an immensely complex historical, linguistic, and cultural sphere that has been largely ignored by popular history. If the new discipline succeeds it may provide a scholarly base and meeting ground for Native people throughout the Americas and afford non-Native Americans the opportunity to learn of and from the first and oldest inhabitants of this land.

Gonzalez, J. M. (1981). Short Answers to Common Questions about Bilingual Education. Special Report. Agenda; 4th quarter, 81.

This report answers questions commonly asked about bilingual education in the United States, by persons who may be puzzled and wish to have more information. The questions addressed are: (1) What exactly is bilingual education and why is

it so important to Hispanics? (2) Other immigrant groups of the past did not need bilingual education. Why is it needed now? (3) Why not concentrate on learning English by using it as the exclusive language of instruction? (4) Why didn't the U.S. Supreme Court require bilingual education? (5) Doesn't the use of the home language in school become a crutch that can slow down children's transition into English? (6) The rationale for bilingual education seems sound enough, but why does it also have to be bicultural? Why do the schools have to teach anything other than the mainstream American culture? (7) Isn't there a greater danger of segregation in bilingual education than in monolingual education because of the language grouping practices that are used? (8) Why is the research evidence on the effectiveness of bilingual education so inconclusive? It seems uncertain whether bilingual education really "works." (9) Quebec has had major problems with bilingualism. Isn't bilingual education going to create the same problems here?

Haines, R. M., Comp. (1984). Asian-American Media Skills Handbook. (ERIC No. 261099)

This handbook is for teachers to use in the classroom and as a reference source for information about Asian and Asian-Americans. The handbook uses information about geography and culture to teach skills such as almanac, atlas, and encyclopedia use. Other student exercises include: how to sequence a Chinese fairy tale and present it to the class, how to research a Chinese holiday using various reference sources and how to plan its celebration; and how to give a slide presentation using Asian subject matter. The handbook includes a guide to evaluation of materials about Asian-Americans, a list of the countries included in the category "Asia," and a listing of Asian embassies, information services, and organizations in the United States. The handbook closes with listings of the artifacts contained in a "Chinese Traveling Trunk" and a "New Americans Traveling Trunk," available on loan to district teachers for use in enhancing understanding of Asian culture. There is also a 20 page bibliography arranged by country.

Hoover, M. R. (1982, January). A Culturally Appropriate Approach to Teaching Basic (and Others) Critical Communication Skills to Black College Students. Negro Educational Review, 33(1), 14-27.

The Culturally Appropriate Teacher (C.A.T.) method combines the "Back to Basics" paradigm with a culturally oriented approach and has proved to be successful in Black colleges and adult education programs. The C.A.T. method improves the reading levels of students by two years per semester and gives them standard English as a skill in one or two semester.

Indian Culture in the Classroom. A Joint Effort of the Community and School. (1978). Office of Education, Washington, DC. (ERIC No. ED216800)

Designed to capture the rich essence of local Indian culture and to involve members of the Indian community, the guide reflects the story of seven teachers who portrayed in their classrooms the rich culture of the Creek, Osage and Shawnee Indians. Section I introduces the reader to the teachers, the classes

they taught, and their initial steps in developing their lesson plans. Section II describes how each teacher captured a desired aspect of the culture and brought it to life in the classroom, such as the collaboration with members of the Creek Council to study contemporary issues of the Creek Indians in a middle school English class and a high school social studies class; insights into the Osage culture and history through storytelling, along with ideas of how to teach first, sixth, seventh, and eight grade students; and insights of Shawnee Indian culture and history through language instruction and information was used in a middle school bilingual education class (multilingual stories are provided). Section III presents teachers' reflections of their involvement in the development and teaching of Native American materials.

Kramer, J. L. (1989, Winter). Continuing Education in a Multicultural Society: Challenges of Access and Environment. Journal of Continuing Higher Education, 37(1), 2-4.

Discusses the erosion of gains in minority participation in higher education that were experienced during and after the Civil Rights movement of the 1960s. Describes the Minority Continuing Education Opportunity Program at The Ohio State University, intended to attract Black and minority students to the university.

Lewis, F. N. (1983). The Responsive Multicultural Basic Skills Approach: An Educational Model for Implementing Cultural Pluralism in Primary School Classrooms (Race Relations, Early Childhood). Dissertation Abstracts International, 45(4), 1024. (University Microfilms No. ADG84-12636. 0000)

This study was to field test the usefulness of two curriculum handbooks. The Responsive Multicultural Basic Skills (RMBS) Handbooks were designed to guide teachers and parents to use teaching methods and content promoting cultural pluralism. The study was a part of a multiyear/multiphase project. After the first planning phase, a pilot test of key concepts and methods, was conducted with teachers and parents in two school districts. Two handbooks, Overview and Children's World View: The Basis for Learning Activities, were subsequently developed. During the fourth phase, the handbooks were field tested and the results statistically analyzed.

The study used a sample of twenty-four subjects including teachers, teacher assistants, and parents from the Tacoma, Washington Responsive Education Follow Through Project. For eight weeks a staff developer, trained by the researcher, provided four inservice training sessions relevant to the handbooks being tested.

The RMBS main field test instrument, an eight-part test battery developed by the researcher, measured participants' growth and handbook usability. Six variables included: selecting, developing, and providing model lesson plans, rationale and practice statements, teaching methodology statements, ethnic group information, learning activities, and usability of the handbooks. The data from this one-group pre- and post-test design were analyzed by using the Wilcox on matched-pairs, signed-ranks test and an analysis of variance test for repeated measures.

The analysis of data collected relative to five of the principal predictions of

the study resulted in a statistically significant (.05) increase in ability for teachers and teacher assistants between the pre- and post-test on all five predictive variables. The analysis also showed that a high proportion (70%) of teachers and teacher assistants reported agreement with the descriptive variable, handbook usability.

The handbooks have proven to be documents useful to teachers. Implementation of the ideas they embody will provide opportunities for more children of ethnically different groups to experience success in school, and all children to understand and respect the perspectives of diverse ethnic groups.

Littlefield, D. F., Jr. (1986, Fall). The American Native Press and American Indian Studies. Wicazo Sa Review, 2(2), 51-57.

As product and process, the Native American Press has a long history. The establishment of the first native-run press in 1828 began a press history that continues today. That history is represented by more than 2,000 periodical titles alone, two-thirds of which have been established during the past 20 years. Impressive collections of these materials in hard copy or in microfilm are housed at a number of institutions, including the Wisconsin State Historical Society, the American Indian Studies Center at the University of California at Los Angeles, Princeton University, Navajo Community College, and the American Native Press Archives at the University of Arkansas at Little Rock. Union lists have been compiled, and exhaustive reference guides have been written. It is time to recognize the native press for what it represents in American Indian studies: resource materials generated for the most part by native peoples themselves. Since the native press in general represents the voice of the Indian community, the continued credibility of those involved in American Indian studies will be measured to some degree, at least in the Indian community, by the extent to which they take that voice into account.

Marinez, D. & Ortiz de Montellano, B. (1983). Teaching Culturally Relevant Science. (ERIC No. ED259035)

For teachers concerned about the under-representation of Hispanics and Native Americans in science fields, this paper provides resource materials and instructional approaches. First, the role of ethnocentrism in determining what is included in science courses is discussed; the non-Western impact of science has been systematically ignored, it is argued, but its contributions to civilization have important implications for both minority and majority students. The remainder of the paper discusses a variety of topics, including Mayan mathematics and the Mayan calendar, the Horizon Coordinate System (used by ancient astronomers), Mesoamerican buildings and structures used for astronomical purposes, and ideas for culturally relevant student projects in astronomy, geology, botany, agriculture, nutrition, architecture and city planning, and art. Twelve figures illustrating the discussion of astronomy and time-keeping are included and a bibliography is appended.

Mathers, S. & Others. (1979). The Mamook Book: Activities for Learning About

the Northwest Coast Indians. Office of Education, Washington, DC. (ERIC No. ED214720)

A student activity book about the Northwest Coast provides "to-do" activities, such as reading, coloring, cutting out and putting together, while learning about the Northwest Coast tribes, their language, legends, clothing and ways of living. A map identifies the tribes and their location along the shores of Alaska, British Columbia, western Washington, western Oregon and northern California. Illustrations to discuss and to color depict historical scenes of daily activity in a longhouse and style of clothing worn, as well as contemporary scenes. Activities include: learning about the totem pole, which tells the history of the location where the pole was erected; making a mobile of objects important to the Northwest Coast tribes, such as a button blanket, canoe, raven bowl, and salmon; constructing a longhouse, learning about the materials it is made of; and reading the legend, "Why Mosquitos Bite" and acting out the characters after making transformation masks. The activity book concludes with a Salmon Game, the gameboard teaches the life cycle of the salmon, its journey to the ocean and back, and the five kinds of salmon.

Matiella, A. C. (1988). La Familia: Curriculum Unit. Latino Family Life Education Curriculum Series. Carnegie Corporation of New York, NY. (ERIC No. ED303543)

This teaching guide comprises eight lessons designed to enhance the self-esteem of Latino students, grades 5 through 8, through the exploration of family, family traditions and values, and the affirmation of family strengths. Student objectives include the following: (1) define family; (2) describe similarities and differences among Latino families and mainstream culture families; (3) explain that there is great diversity in families and that families can function successfully in different ways; (4) describe the family's role in developing a sense of values; (5) explain how family role models and values contribute a sense of family pride and self-esteem; (6) identify family traditions that contribute to a sense of family and cultural pride; and (7) demonstrate ways culture can affect how families function. Key components of each lesson include the following: (1) Spanish "dicho," a proverb; (2) background and rationale; (3) teacher preparation; (4) time; (5) outline of activities; (6) procedure; (7) summary; (8) homework; and (9) student activity sheets. The appendices include the following: (1) Historical and Ethnographic Profile of Latino or Hispanic Groups in the United States; (2) Latino Presence in the United States: Demographic Trends and Family Life Issues; (3) student workbook features; (4) a Spanish word list; (5) a glossary of special terms; and (6) a list of references.

Matiella, A. C. (1988). La Familia: Student Workbook. Latino Family Life Education Curriculum Series. (ERIC No. ED303544)

This workbook comprises eight lessons designed to enhance the self-esteem of Latino students, grades 5 through 8, through the exploration of family, family traditions and values, and the affirmation of family strengths. Each lesson begins with an illustration that reflects the content of the lesson and an introductory page. Each introductory page contains the following: (1) a "dicho,"

a saying or expression used to express and pass on values and beliefs in Latino families; (2) a summary of the lesson; and (3) the "Sabes Que?" intended to provide another small bit of information on Latino family traditions that will strengthen understanding of difference Latino customs that have to do with family life and customs. All the student materials necessary to complete the lesson are presented, including the following: (1) stories; (2) student activity sheets; and (3) blank note pages. A chart illustrating changes in Latino families in the United States is also included. The appendices comprise the following: (1) a list of "dichos;" (2) a Spanish word list; and (3) a glossary of special terms.

Mazurek, K. (9188). Initiatives and Opportunities in Native American Education at the University of Lethbridge. Canadian Journal of Native Education, 15(1), 84-89.

Examines history, philosophy, and programs of the University of Lethbridge in Alberta, Canada. Describes the university's American Indian projects and departments, including Native American Studies Department, department of Native American Studies Education, the Four Worlds Development Project, and a program directed toward Native self-management.

Melendez, D. & Others. (1981, Winter). Pluralism and the Hispanic Student: Challenge to Educators. Theory into Practice, 20(1), 7-12.

Mexican Americans, Puerto Ricans, and Cubans have had different geographical and cultural experiences. Problems specific to each group, and educational strategies to solve them are presented to promote cultural pluralism in the schools.

Ogletree, E. J. (1981). Hispanic Immigrants Want to Become Americans, But Retain Their Ethnic Identity. (ERIC No. ED211285)

A 37-item questionnaire was administered to 255 Chicago Hispanics to determine if Hispanics favor assimilation or pluralism or some state in between. Respondents included 23% Mexicans, 36% Puerto Ricans, 29% Cubans, and 11% South Americans. Of these, 33% were blue collar workers, 60% teachers, and 7% high school students. A total of 89% were born outside the United States. Data were analyzed by gender, marital status, and number of children in family. To determine the degree of assimilation, responses were categorized according to Gordon's seven stages of assimilation. Findings indicated that at least partial assimilation with social and political equality is the goal of the sample and that support for bilingual education and maintenance of cultural patterns will be sustained. Ethnic intermarriage and the desire to become American by the majority of the sample suggest a major step in the assimilation process. Findings suggested that, although acculturation is taking place, a certain degree of separateness (based on religion, ethnic identity, and behavioral patterns) exists and will be sustained in the future and that this will have particular significance for education in terms of school curriculum, bilingual programs, and desegregation of schools.

Roosmann, M. & Others. (1978). The Life of the Pawnee People (Upper Elementary Unit). National Endowment for the Humanities, Washington, DC. (ERIC No. ED235933)

A sample packet on the life of the Pawnee people, developed for use by upper elementary teachers, includes unit objectives, an overview rationale for the unit, and sections on Pawnee belief systems, stories and storytelling, food, clothing and hairstyles, shelter, social structure, and art. The sections on aspects of Pawnee life contain material for teachers (objectives/rationale, sources of background material, lists of materials for each unit, sample questions, activities, and suggestions for procedures and evaluation methods) and students (texts, some with drawings of Pawnee stories, reading questions, and directions for activities). For example, the section on Pawnee food lists knowledge students should gain from the unit and attitudes and skills they should develop, as well as specific objectives, materials, and activities for the subsections and parts of subsections. Subsections cover the origins of corn and Pawnee agriculture and food processing, including time and process of planting Pawnee crops; varieties of crops; harvesting, processing, and cooking of crops; the Pawnee buffalo hunt; and butchering the buffalo. Student sheets in the section give Pawnee accounts of the origins of corn, crop planting and harvesting, the buffalo hunt, and buffalo butchering procedures. Other sections are similarly structured.

Santiago, I. (1981, Spring). The Puerto Rican in the Classroom: A Conceptual Framework for Future Research. Metas, 2(1), 52-82.

Reviews research which investigates all aspects of the Puerto Rican experience of school in the United States. Suggests that new research be conducted from a multilingual/multicultural perspective that analyzes educational inputs, processes, contexts, and products.

Shore, R. (Ed.) & Others. (1981). Thomas Jefferson High School Effective Transition of the Bilingual and Bicultural Student to Senior High School. E.S.E.A. Title VII Final Evaluation Report, 1980-1981. Office of Bilingual Education and Minority Languages Affairs, Washington, DC. (ERIC No. ED219495)

Project E.T.B.B.S. a bilingual education program designed to accelerate the transition to English usage among Spanish-speaking high school students of limited English proficiency, is described in this report. As implemented in 1980-81, the project provided instruction in English as a second language, native language instruction, bilingual education in academic subject areas, and guidance to 197 Hispanic students in grades nine through twelve. The report describes program goals and organization; participant characteristics; student placement; instructional services; non-instructional program components such as curriculum and staff development; guidance/supportive services and community involvement; program implementation; and program evaluation. Evaluation results indicate that: (1) students mastered English syntax objectives in accordance with program goals; (2) on the average, students demonstrated native language reading achievement gains; (3) the criterion objective of a 65 percent passing rate was

generally met in science and social studies but not in mathematics, native language arts, business education, practical arts, and music; and (4) program participants had higher attendance rates than the school as a whole. The report suggests that the program might be improved through integration of the project within the total school program and through increased staff development efforts.

Shore, R. (Ed.) & Others. (1981). Project ECC: Equal Career Opportunities for Bilingual High School Students. E.S.E.A. Title VII Final Evaluation Report, 1980-1981. Office of Bilingual Education and Minority Languages Affairs, Washington, DC. (ERIC No. ED219490)

Equal Career Opportunities is a program that aims to provide instruction in English language skills while offering bilingual instruction in basic skills and pre-occupational training to limited-English-proficient Spanish-speaking and Haitian high school students at three schools in New York City. This report describes the program as it was implemented in 1980-81. The report discusses the program settings, participant characteristics, philosophy and organization, student placement, instructional offerings, career orientation and supportive services, curriculum development, staff development, program implementation, and program evaluation in each of the three sites. Evaluation results indicate that: (1) variable gains were achieved in mastery of English Syntax objectives; (2) in most cases, the passing rate in mathematics, social studies, and native language arts met the program's criterion objective; (3) improvement in attitudes toward school surpassed the criterion objective in all three schools; and (4) program attendance was significantly higher than school-wide attendance. It is suggested that the program has had positive outcomes but that the curriculum development aspect needs to be strengthened.

Smith, D. H. (1986). Testimony to the State of New York Legislative Hearing on Dropouts. (ERIC No. ED269489)

This paper, was presented as testimony at the State of New York hearing on dropouts, presents three causes for the high dropout rates of Black and Hispanic students and offers some solutions. It is noted that in large cities dropout rates range from as high as 50% to 70% among Blacks and Hispanics. The reasons cited for these high rates are: (1) personal and culture dehumanization in the schools; (2) academic humiliation; and (3) drug addiction. These three problems are examined in some detail. Suggested solutions to the problem are given: (1) early childhood education; (2) implementation of effective schools programs; (3) curricula that are based on the cultural heritage of the affected ethnic groups; (4) academic, vocational, interpersonal, and cultural counseling; (5) providing employment to student after graduation as an inducement to finish school; (6) education of the parents and community in order to provide a support network for the students; (7) assertion of political power in minority neighborhoods; (8) major financial commitment; and (9) prevention of drug abuse through education, and cutting off the availability of drugs.

Solberg, C. & Goldenstein, E. (Eds.). (1978). The Pawnee Experience: From Center Village to Oklahoma (Junior High Unit). National Endowment for the

Humanities, Washington, DC. (ERIC No. ED235934)

A sample packet on the Pawnee experience, developed for use by junior high teachers, includes a reading list and materials for teachers and students. Sections on Pawnee origins, history, religion and world view, tribal structure and kinship, and economic system before and after coming to Oklahoma, include objectives, lists of materials needed, exercises for students, and essays accompanied by questions to ponder. For instance, the section on Pawnee origins has the following objectives: (1) introducing students to Pawnee accounts of their origins and encounters with Europeans, and to the notion that different people interpret history differently, according to their values and history; and (2) showing students that the meaning of history depends in part on the symbolism people carry into a historical event. The section lists four necessary items (three are in the document), and gives three procedures for student exercises. Text of the section, "Perspectives in History," contains the Pawnee's own origin story, comment on archaeological support for the Pawnee account, two Anglo versions and a Pawnee version of the Pawnee encounter with Zebulon Pike's expedition, and an exercise with five questions for students. Other sections are similarly structured.

Stein, W. J. (1986, Fall). Indian/Tribal Studies Programs in the Tribally Controlled Community Colleges. Wicazo Sa Review, 2(2), 29-33.

Indian/Tribal Studies are the bedrock upon which 22 tribally controlled community colleges have been built since the mid-1950s. These colleges have put substantial resources, personnel, and time into building Indian/Tribal Studies programs into flagship academic, cultural, and language institutes. They exhibit common traits including tribal charters and control; objectives committed to enhancement, preservation, and teaching of tribal culture and Indian studies; focus on transfer and vocational/occupation programs; and dedicated boards, faculties, administrators, and staff. Through development of remedial programs, Associate of Arts and Science Degree curricula for students transferring to four year systems, and vocational/occupation programs, tribal colleges have assisted in meeting challenges threatening to destroy their way of life: economic hardship, artificial governments, dependency on the welfare state, alcohol induced health problems, foreign religions, and poor educational attainment. While Indian/Native American Studies programs in most private or state higher educational institutions are among the first to feel the effects of retrenchment, such programs are treated with respect in tribally controlled schools and will emerge as natural leaders in the effort to provide Indian/Tribal Studies at the higher education level. Present and future success of tribal colleges is due to the advocacy developed by today's tribal college leadership in Washington, D.C.

Sykes, J. H. (1981). An Investigation of the Utilization of Cultural Diversity Materials in Nursing Education. Dissertation Abstracts International, 42(8), 3193. (University Microfilms No. ADG05-36474. 0000)

Problem. The major purpose of this study was to determine the usage and effectiveness of materials related to cultural diversity in selected California nursing-education institutions in 1980.

Procedure. Three literature searches were conducted to determine the available materials related to the need for cultural diversity in health care, the impact of cultural traditions on health care, providing health care to minority groups, the impact of cultural diversity on nursing-education programs, and the need for culturally-diverse materials in nursing programs. The cultural groups investigated included Black, Spanish Americans, Asian Americans, and American Indians.

From the literature review, a descriptive design was selected as the most effective to measure an independent phenomenon. In addition, the questionnaire was selected as the best instrument for collecting data from the faculty of nursing-education institutions. The three types of nursing programs were selected to comprise the sample: Baccalaureate Degree Programs (BDP), Associate Degree Programs (ADP), and Diploma School Programs (DSP).

Findings. Almost all of the sample attested to teaching cultural diversity as mandated by law: BDP (100%), ADP (100%), and DSP (75%). Each group seemed to use references and textbooks the most, and instructional units the least.

Conclusions. Based on the findings it was concluded: (1) The majority of schools use materials related to cultural diversity, contradicting the original hypothesis. (2) Some nurse educators may utilize culturally-diverse materials only to comply with the law. (3) Most nurse educators seem to use culturally-diverse materials in conventional methods. (4) Nurse educators seem to be content with their teaching materials and their students' learning from them.

Recommendations. Recommendations were made based on the findings and conclusions: (1) Other studies such as observational studies, should be conducted to determine which culturally-diverse materials are utilized to teach nursing courses. (2) A study should be implemented to measure how well the students learn from culturally-diverse materials and the reasons why they do or do not learn. (3) A study should be implemented to investigate if the students apply what they have learned. (4) Other studies should be implemented to evaluate the adequacy of culturally-diverse teaching materials. (5) Other students should be implemented to evaluate the students' acceptance of culturally-diverse materials. (6) A study should be implemented to investigate whether nurses are the most effective teachers of culturally-diverse materials. (7) This pioneering study should be replicated on the national level to determine if the findings are regionally based.

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Thompson, G. A. (1982). Higher Education's Role as it Relates to Cultural Diversity. Dissertation Abstracts International, 42(12), 5042. (University Microfilms No. ADG82-09908. 0000)

The United States has always been culturally diverse. However, the significance of this diversity was not recognizable until the mid-nineteenth century when immigrants from Eastern and Southern Europe began to enter the country in large numbers. The dominant culture, white Anglo-Saxon Protestant, responded to this new diversity in various ways. The responses can be classified according to three basic ideologies of cultural diversity: (1) assimilation or Americanization, (2) amalgamation or melting pot, and (3) cultural pluralism, both insular

and modified. These ideologies were derived from a theory advocated by Richard Pratte. Pratte applied five ideologies of cultural diversity to educational curriculum design. The present study specifically analyzed the role higher education has played in transmitting cultural diversity based on the ideologies of assimilation, amalgamation, and cultural pluralism. The ideologies were applied to specific periods in history. Because attitudes toward cultural diversity were an evolving process, overlapping of ideologies was found within specific periods of time.

Because of the dominant culture's basic fear and rejection of the immigrants and the culturally diverse individuals, education was used to assimilate these people into the culture primarily through the Americanization and melting pot process. Anglo-conformity was the goal of the dominant culture. Acceptance of individual cultural diversity was discouraged through these methods. Because the immigrant saw the United States as a refuge from poverty and, in many instances, deplorable conditions in the old country, he resigned himself to discrimination, lack of acceptance, and unequal opportunities in the New World.

It was not until the time of the Civil Rights Movement that cultural pluralism was accepted as viable ideology in the nation. The 1960s and the 1970s were times when both white and minority ethnics took stands and demanded the right to maintain their own identities while being able to participate in and benefit from the political, economic, social, and educational systems in an equitable manner.

Wang, J., Comp. (1984). Entering the Mainstream. A Report of the East Coast Asian American Education Conference (5th, Washington, DC, April 1984). (ERIC No. ED253607)

Summaries of 40 papers on the broad topic of entering the mainstream are provided. Three keynote speakers spoke on the problems of entering the mainstream, on the commission on excellence in education and on the Asian American contribution to the American Dream. The first session discussed Congressional developments in education and new theories of education. The second session addressed the issues, myth, and realities of refugee education; ESL methodologies; and U.S. Department of Education Grant Programs on international education. The third session dealt with Asian Americans and the work of national associations; Asian Americans, bilingual education, and desegregation in Massachusetts; teenagers' views on mainstreaming, on American attitudes toward Vietnamese immigrants, and on the disadvantages facing Asian Americans. A further session was devoted to international and global education; vocational education; adult education; and one administrator's view of his career. In the fifth session, strategies for getting a job; teenagers' views on excellence in teachers; and the role of parents in education were all discussed. The penultimate session addressed the problems of managing communication skills; crosscultural counseling; Asian American child rearing; and Asian language schools. The final session focused on the identities of Asian American teens; Asian American race relations; intracultural awareness; and assertiveness training.

Watson-Thompson, D. B. (1985). An Investigation of Elementary School Teachers' Attitudes Toward the Use of Black English in West Alabama (Language Usage,

Training, Cultural Diversity). Dissertation Abstracts International, 46(11), 3249. (University Microfilms No. ADG86-00778. 8605)

The attitudes of elementary school teachers as it related to Black English was the focus of this investigation. The population consisted of 141 randomly sampled elementary school teachers in West Alabama. The Language Attitude Scale (Taylor, 1973) was utilized to provide data to determine current language attitudes. The Language Attitude Scale is a Likert-type scale designed to solicit data related to negative and positive attitudes of teachers toward the use of Black English.

The analysis indicated that the elementary school teachers responding to the survey held primarily negative attitudes toward the use of Black English. The frequency and percentage of responses to questionnaire items were calculated and examined. A t-test was the statistical design used to test the hypothesis at the .05 confidence level.

The findings of this study would strongly indicate that teachers need to be sensitized in teacher education programs and/or inservice programs to the diversity of language patterns found in the classroom. Teachers need to be prepared to look beyond a student's language pattern in evaluating his/her academic potential and/or performance.

Wong, S. (1985). Educating Asian Americans for the Year 2000. (ERIC No. ED257910)

By the year 2000 there will be three Americas as the rich get richer, the poor become more destitute, and the self-sufficient become more complacent. By that date computer technology will dominate every facet of social and personal life. Asian Americans, because of their good placement as technicians, will be found in every segment of the technological society. By then the center of technological development will be Japan and, as collectively the Asian nations emerge as the dominant trade partner of the United States, America will have to adjust to Asian ways of doing business. Therefore, in addition to developing technical competence in their students, teachers need to impart cultural sensitivity to the nations in Asia and the Asians in the United States. It is essential that the resources be found for bilingual development and for the development of the "sociological imagination." Children from heterogeneous backgrounds studying and playing together will be the primary sources for developing cultural sensitivity and an appreciation for cultural diversity. Among grown-ups, the task of raising consciousness in cultural sensitivity will rest primarily on minority groups who will need, in workplaces and neighborhoods, to impart to the dominant groups their oneness and diversity. For the nation as a whole, we must temper the present Europe-oriented, individualistic, competitive curriculum with a touch of Asian communal and cooperative spirit.

Young, J. & Lum, J. (1982). Asian Bilingual Education Teacher Handbook. Office of Bilingual Education and Minority Languages Affairs, Washington, DC. (ERic No. ED258466)

A guide to bilingual education for Asians contains chapters on bilingual and multicultural education characteristics; the learner, Asian and Asian American learners; bilingual program designs, methodology, and classroom activities; instructional materials and resources for Asian bilingual education programs; and teacher competencies, staff development, and certification. Appendixes, which make up 75% of the document, include materials on: compiling Asian bilingual curriculum development materials; the question of literacy and its application in Chinese bilingual education; a taxonomy of bilingualism-bioculturalism; a Philippine experiment in multiculture social studies; an example of a multicultural alter-native curriculum; bridging the Asian language and culture gap; students from Korea; and Asian-American profile; learning styles of Chinese children; the early history of Asians in America; Korean-Americans, Asians as Americans; the Japanese American in the Los Angeles community; Koreans in America, 1903-1945; organized gangs taking refuge in the United States; cultural marginality and multiculturism as they relate to bilingual-bicultural education; problems in current bilingual-bicultural education; new approaches to bilingual-bicultural education; an outline for a guided study course; a list of competencies for university programs that train personnel for bilingual education programs; inservice bilingual teacher training; state bilingual teacher certification requirements; and behavioral outcomes for bilingual program students.

International Studies

Manuel, P. (1986). The Representation of Blacks on British Television Drama, 1984. (ERIC No. ED294523)

Since television both reflects and affects society, how blacks are portrayed in television drama is significant for program producers, the audience, and for consideration in debates on multicultural content, minority access, and integrated casting. Previous work in the field of blacks and television has been based on observational sociology, audience figures, or content analysis, and the processes of production have been largely ignored. This research combines the sociological and semiological methods of inquiry to provide a more dynamic and integrated analysis of the representations by making a critical study of the way in which blacks were portrayed in British television drama, a genre in which more conscious and deliberate decisions are made in regard to scripting, directing, casting, and production, than in news and entertainment programs. Content analyses were done on more than 600 randomly selected British programs. The appearances of blacks were analyzed in detail to define the kinds of roles portraying, frequency of their appearances, and the recurrence of particular images. Two producers were also interviewed about black presentation on drama, and an audience survey was done among black viewers in five British towns. The paper outlines the main findings of the research and makes connections with the social situation in Britain.

McKenna, M. C. & MacLarty, A. H. (1987, October). Secondary Reading in Black South Africa. Journal of Reading, 31(1), 44-49.

Shows that problems in areas like economics, language, culture, teacher training,

and social circumstances all affect how secondary school teachers handle reading in content area courses in Black South Africa.

Rex, J. (1981, May-December). The Integration of Britain's Blacks. Integrated Education, 19(3-6), 92-97.

Discusses social discrimination against Asians and West Indians in Great Britain. Considers issues such as housing, educational and employment opportunities, and cultural bias.

Van Niekerk-Stoffelina, L. H. (1989). Equal Educational Opportunities in a South African Society of Cultural Pluralism--A Historical Comparative Study. (Afrikaans Text). Dissertation Abstracts International, 50(5), 1144. (University Microfilms No. AD605-65794. 8911)

Education no longer meets the pluralistic cultural needs of South African society. As a result, agitation for equal educational opportunities takes place in a sphere of political conflict. Especially during the post-war years, characterized by vigorous population growth, economic progress as well as other complementary changes in societal structures, education is viewed as an innovatory agent. Its complexity, which hovers between traditional, transitional and industrial dimensions of culture, could, however, by no means be considered as being simplistic.

Stripped of its exclusive direction dependent on race, the strive towards equal educational opportunities represents the justified claim of equal chance or equalization--without doing away with a particular culture. Black culture groups often regard their education as being inferior to that of especially the whites due to existing inequalities regarding provision of education and the denial of their particular cultural needs. Although innovation has already started operating gradually, means will have to be found through which the needs of society, especially cultural needs, could be accommodated. This thesis is geared towards presenting a specified survey of determinants relating to this function. With the aid of Joseph Farrell's four-phased model, the possibility of equal accession, assimilation, output as well as effect of education was scrutinized. Attention was focussed especially on education as a bearer of culture and culture as a creation of man.

Against this background the overall conclusion of research could be formulated as follows: Equal opportunities in every respect for all South Africans is an unrealistic ideal as various political, economic and societal structures cannot be equalized. The economic situation of the country is also responsible for certain limitations with regard to the provision of education.

This, however, does not mean that the strive towards equal educational opportunities is not justified. Escalating conflict in South African society demands it to be acknowledged. On macro-level the following justifiable recommendations can be made: (1) The socialistic approach that the state should provide the funds for education should be abolished. (2) Social elevation is a prerequisite for equal educational opportunity and therefore demands specialized attention.

Miscellaneous

Adler, N. J.; Doktor, R. & Redding, S. G. (1986, Summer). From the Atlantic to the Pacific Century: Cross-Cultural Management Reviewed. Journal of Management, 12(2), 295-318.

The areas of comparative and cross-cultural management are reviewed, and the impact of cultural diversity on international organizational behavior is discussed. With the growing shift of business from the Atlantic to the Pacific Basin, East-West cultural differences are becoming increasingly significant. Research in developmental psychology, sociology, and anthropology shows that there are major differences among the cognitive processes of people from different cultures. In the era of the global corporation, cultural diversity has to be recognized, understood, and appropriately used in organizations. Considering the impact of the cognitive aspects of culture on managerial practice, it is suggested that cross-cultural management would greatly benefit from comparative studies. 131 References.

Boekestijn, C. (1987). Are Language and Culture Separable? Linguistic Diversity in Multicultural Societies. International Sociological Association (ISA), 5513.

A fundamental human achievement is the development of a symbolic communication system. Language fulfills a condition for developing and accumulating culture. Culture exercises options and thereby interprets reality and defines central values, which are expressed symbolically. Language and culture are acquired at a very young age and tend to be experienced as matters of fact, as self-evident. Plural societies, modern mass media, traveling, and transcultural mobility undermine the self-evidence of cultural options and foster the notion of the relativity of a symbolic system. Defense of traditional culture frequently contends that language and culture are inseparable. In a survey of social, psychological, and linguistic arguments pro and contra this contention, special attention is given to J. J. Smolicz's theory of language as a core value ("Core Values and Cultural Identity," Ethnic and Social Studies, 1981, 4, 75-90).

Buchanan, B. S. (1987). Describing Cultural Diversity: A Comparison of Research Strategies. Dissertation Abstracts International, 48(12), 3063. (University Microfilms No. ADG88-03248. 8806)

Purpose. This study explored methods of identifying and describing diversity related to cultural data in educational settings using the individual profile of variables as a unit of study more appropriate than the variable when making decision regarding instruction of small groups of individual students or when designing curriculum.

Method. The construct of culture as the organization of diversity as opposed to culture as the replication of uniformity (Wallace, 1961) was taken as an organizing principle for the study.

Two research strategies (a data processing technique and a descriptive concep-

tualization) which matched the two definitions of diversity, variability in form and distinction in kind, were applied to pre-existing data sets, cognitive style, and goals and values, collected from a single set of 67 subjects in a major city in the American southwest.

Results. Central Instance Analysis, the data processing technique that matched the variability in form definition of diversity produced a prototype and groups of increasing difference from the prototype. Unexpected variations in the form of the prototype occurred.

Q-Factor Analysis is not recommended for further use as a data processing technique to match the distinction in kind definition of diversity because it places unrealistic restrictions on the very practical data sets educators might want to use.

Although there are no specific hypotheses regarding outliers in the study, information about outliers was generated.

Gadacz, R. R. (1987). Folk Law and Legal Pluralism: Issues and Directions in the Anthropology of Law in Modernizing Societies. Legal Studies Forum, 11(2), 125-144.

A new orientation for the anthropology of law focusing on the idea of legal pluralism is proposed that entails using studies of folk or customary law reflexively, adopting a conflict of laws perspective, and examining state or official law to see how it can be changed. The assumptions are that state law, by ignoring pluralism, commits injustice and that folk law can successfully challenge the dominance of "official" law. The processes of the imposition of official law as a matter of national policy in modernizing and developing countries is examined, and it is concluded that while customary law is recognized as a competing ideology, it is invariably operationalized according to the criteria of the rule of law and appropriated for the use of the state. The consequences for economic and social equity are profound. However, the premises on which the rule of low is founded are increasingly called into question and new models of law are emerging that are sensitive to social context, social change, and cultural pluralism. 78 References.

Glazer, N. (1987, Winter). The Constitution and American Diversity. The Public Interest, 86, 10-21.

Ethnic diversity as represented by the Statue of Liberty is discussed in terms of the United States Constitution. Religious diversity as defended by the Constitution and judicial rulings is also discussed from a historical perspective. While provisions of the Constitution and most of the legislation that implements them defend individual rights, these clauses also refer by implication to the rights of groups-religious, racial, and ethnic. As diversity in the United States expands, clashes over individual rights and the maintenance of group authority can be expected to increase. Even so, diversity is thought to be well protected under the United States Constitution.

Hirsch, J. M. (1984). Portrait of America: The Federal Writers' Project in an Intellectual and cultural context (Folklore, Cultural Pluralism, Romantic Nationalism). Dissertation Abstracts International, 45(8), 2628. (University Microfilms No. ADG84-25487. 0000)

This study treats the FWP as an episode in American cultural and intellectual history and as part of the cultural component of the New Deal's program of political and economic reform. National FWP officials contemplated the relationship between government and culture, and ultimately between culture and democracy. The studies they directed tried to broaden the definition of who and what was American. They were infused with the idea that a discovery, an acknowledgement, and finally a celebration of the nation's cultural pluralism offered a basis for national integration that was inclusive, not exclusive, and democratic, not coercive--a form of unity based on cultural understanding, not merely the administrative ties of a large bureaucracy. The FWP guidebooks tried to do this by documenting American diversity. Other FWP programs probed deeper. By giving ex-slaves, members of ethnic groups, urban workers, and ordinary Southerners an opportunity to speak directly to their fellow citizens, the FWP intended to reopen social, cultural, and historical issues that had been covered over with cliches. The romantic nationalism and cultural pluralsim of national FWP officials were manifested in the state guidebooks. Their interest in modern art and the development of modern America influenced the FWP oral history projects. Therefore, anthropologists--Edward Tylor, Franz Boas, Paul Radin--and writers--T. S. Eliot, Carl Sandburg, and Ralph Ellison--figure prominently in this study. What gave unity to the approach of national FWP officials was a shared romantic nationalist, cosmopolitan, and pluralist view of American culture. As romantic nationalists they assumed that the study of the experience of ordinary Americans could provide the basis for a revitalized national culture; as pluralists they believed all groups had to be taken into account; and as cosmopolitans they thought the various groups that constituted America could benefit from learning about fellow citizens different for themselves. It was cosmopolitanism that made a romantic cultural pluralism possible. The choice, FWP officials saw, was between an inclusive national community that recognized and encouraged differences--cultural pluralism, and an exclusive community that sought unity through the suppression of racial and cultural differences--totalitarianism.

Lee, O., III. (1988). Observations on Anthropological Thinking about the Culture Concept: Clifford Geertz and Pierre Bourdieu. Berkeley Journal of Sociology, 33, 115-130.

Drawing primarily on Clifford Geertz's the Interpretation of Cultures (New York: Basic Books, 1973) and Pierre Bourdieu's Outline of a Theory of Practice (Cambridge: Cambridge University Press, 1972), the attempts of these two authors to achieve a degree of conceptual clarity about culture are explored. Geertz advocates a semiological approach in which action is meaningful because actors recognize the significance of their actions. Bourdieu's work, in contrast, introduces an element of culture that is not intelligible, public, or explicitly meaningful. His concept of habitus can be applied to situations in which ethnic and class pluralism prevails. While Geertz's conception has more in common with mainstream sociology's use of the term, Bourdieu's, it is argued, may allow more conceptual space. 18 References.

Mathieu, D. J. (1978, October). Report from South Dakota: Adoption and Development of Teacher Certification Requirement. Journal of American Indian Education, 18(1), 17-22.

Traces the development of the South Dakota State Board of Education requirement that all new teachers must have three semester hours of American Indian studies. Includes an overview of the course guidelines covering American Indian history and culture (especially Sioux), materials evaluation, professional concerns, and most importantly, bicultural education.

Pattanayak, D. P. (1986). Culture as Battle of Words: Survival of Multilingualism. International Sociological Association (ISA), 4966.

Political states evolve through the manipulation of power, whereas cultures are created through communication and ideation. Contraction and expansion of language reflect cultural change. The policies pursued by the political state result in linguistic and cultural assimilation or accommodation. While in the former there are cases of voluntary cultural transfer as well as cultural genocide, in the latter there is structural incorporation of microidentities within a macroframework. Survival or maintenance are thus a battle of words. It is concluded that linguistic and cultural pluralism can be maintained only if respect for the "different" is cultivated and "divergent" is not treated as "deficient."

Segall, M. H. (1986). Culture and Behavior: Psychology in Global Perspective. Annual Review of Psychology, 37, 523-564.

Despite the steady growth in acceptance by mainstream psychologists of cross-cultural psychology, most psychological research is still designed, conducted, and interpreted as if culture did not matter; similarly, most anthropological research deals with culture as if individual behavior were of no importance. A sample of research from both disciplines conducted between 1980 and 1985 that does relate individual behavior to its cultural context is reviewed. Two landmark works are discussed in detail: the six-volume Handbook of Cross-Cultural Psychology (Triandis, H. C., et al Eds. Boston: Allyn & Bacon, 1980) and the Handbook of Cross-Cultural Human Development (Munroe, R. L., et al, Eds. New York: Garland, 1981). Cross-cultural comparison are presented across a wide array of subjects, including: perception, cognition, attitudes, achievement, personality and moral development, racial differences in intelligence, sex-role identity/conflict, and aggression. The effects of cross-cultural contact are discussed, with emphasis on modernization, urbanization, and bilingualism. The field of cross-cultural psychology has grown so rapidly during this period that it now defies coverage as a whole. 285 References.

Shapiro, T., Comp. & Ligon, F., Ed. (1985). Settling In. A Competency-Based Curriculum for U.S. Cultural Orientation. A Teacher's Handbook 2. Department of State, Washington, DC, Bureau of Refugee Programs. (ERIC No. ED272747)

This handbook is intended to assist teachers involved in helping Southeast Asian refugees with little or not formal education to gain an understanding of U.S. culture. The guide is divided into the following four parts: an introduction describing the refugee training program that led to the development of the handbook, seven units of core curriculum materials and a simulation, five optional lessons, and a selection of teaching techniques. Each of the 30 lessons included in the 7 units contains a list of objectives, lesson rationale, skills to be taught, a list of materials, a language section (language structures, vocabulary, and literacy suggestions), activities (including pretest and assessment), and notes and variations. Covered in the lessons are the following topics: community services, education for children and adults, public assistance, law and legal services, safety in the city, directions and maps, geography and weather, transportation, length and height, volume and weight, shopping for food and clothing, consumerism, banking services, bill paying, budgeting, skills assessment, work attitudes, jobs in the United States, personal employment data, job search, job interviews, workplace rules and policies, on-the-job relationships, resettlement and sponsorship, the transit process, culture shock, and secondary migration. Driving a car, reading the newspaper, using restaurants, participating in sports and recreation, and celebrating U.S. holidays are examined in the five optional lessons. The techniques section covers pretest, presentation, class management, structural exercises, discussion starters, discussion, explanation, language reinforcement, literacy reinforcement, and assessment. Appendixes contain references to books, materials, and the Southeast Asian regional curriculum; handouts and worksheets; and teacher resources. Activity and topic indexes are provided.